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WHY DID YAHWEH AND HIS SON YAHSHUAH SAY WHAT THEY SAID?

A WHO'S WHO THAT MAY CHANGE THE WAY WE LOOK AT ESCHATOLOGY

Dr. Justin G. Prock

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To those who already know their Christian identity,
to those who are searching for their Christian identity,
and
to those who don't know their identity
in
our Lord and Savior Jesus Christ yet.
Grace and peace.

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To learn who rules over you,

simply find out who

you are not allowed to criticize.

—Voltaire

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PREFACE

We live in a world today wherein there is no need for organized religion (i.e., churches, pastors, elders, bishops, deacons, etc.). The entire Christian world today has access to a variety of free Bible computer programs, such as e-Sword and Blue Letter Bible. If one wants to pay for a fancy Bible program, one could purchase Logos and Wordsearch 12, which are now based on denominational beliefs, or any other such Bible program. Most of these programs are even available for your tablet or cell phone.

The point is that we, as Christians, have access to the original languages of Hebrew, Aramaic, and Greek. As we sit in any one of these "Babylonian churches" with the pastor preaching, we can look up the verses that he is quoting and see what the true meaning of the words are. By doing so, we start to learn the true inspired Word of God—not someone's English translation based on their denomination's traditions.

However, today's Christians are lazy; they believe that by saying the Sinner's Prayer, anyone—including themselves—is saved and only has to wait to be raptured out of this wicked world. In the meantime, do not sin; and if you do, go to the altar and confess your sin. Also, do not forget to

1. go out tracking,
2. tithe,
3. volunteer for anything and everything related to the church, and
4. come to every service when the doors are open.

Your new life in Jesus Christ now revolves around the church of your choice.

Or does it? Is that what Yahshuah has required of us in the New Testament, or is it something totally different? And if you sin, how do you know that it is sin, and who exactly are you sinning against? When you sin, do you have to confess at an altar or to a specific person or only to your Father, Yahweh, who is in Heaven? Is the Old Testament relevant today, and if so, how?

Our ancestors experienced a dark age wherein they were not allowed to have a personal copy of the Word of God. The Roman Catholic Church was the authority and interpreter of the scriptures up until the Reformation, which really did not change much except divide the Protestants into one thousand different denominations from which you can choose, as well as the Roman Church.

But I digressed. Our ancestors literally died to have a Bible or practice true Christianity—and they died violent deaths. Just read *Foxe's Book of Martyrs*. It would give you an idea of how horrendous these people were who murdered Christians since the time of the Crucifixion of Jesus Christ. The Roman emperors and popes saw to it that true Christians or the "people of the Way" were hunted down, persecuted, and executed. But this only made Christianity spread throughout the known world—everywhere true Israel went, there went the Gospel.

However, today we are facing a second dark age—only this time it is *voluntary*. Christians prefer to go to their Babylonian church to listen to their "Babylonian pastor's" interpretation of the Holy Writ, pay their dues, and leave feeling good about themselves, never opening their Bible at home during the week to study *it* for themselves, always relying on last Sunday's sermon to get them through the week.

I have to admit that I have been one of those kinds of Christians. I have spent most of my life studying the "doctrines of men" (i.e., "the traditions of the elders," as well as "the leaven of the Pharisees") in one form or fashion. However, it has not been until I have finished my PhD that a Bible verse has gotten stuck in my head and just will not go away:

I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews [Judahites], and are not, but are the synagogue of Satan. (Yahshuah to the ecclesia of Ephesus)

So for about two weeks, I have let that verse roll around in my head, and then I've decided to find out just what Yahshuah means. This is the fruit of my research.

ACKNOWLEDGMENTS

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INTRODUCTION

Throughout my education in the Bible, I was always told that there were only four groups of people mentioned in the Bible: the Jews, the Gentiles, Israel, and the church. I was also told that what the Jews were missing was Jesus Christ, that the Gentile church was missing the Jewish traditions, and that at some point soon all this would be reconciled once the Gentile church was raptured before the tribulation (i.e., the seventieth week of Daniel [the last seven years on the earth]), in which we are now according to some eschatology experts since the Feast of Trumpets 2017 started the seventh millennium and the day of the Lord[1], after which God would "deal with Israel and the Jews." *Notice how easy it is to interchange words.* But this was what 99.99 percent of Christianity had been taught since the early twentieth century in the Western Hemisphere, and this was my belief system *until* I decided to study for myself and let Yahweh's Holy Spirit teach me.

In so doing,

1. I read an article written by Edward Hine in 1876 entitled "Seven-Eighths of the Bible Misunderstood" (see appendix 1).

2. I read an article written by Pastor Sheldon Emry entitled "An Open Letter to Any Minister Who Teaches 'the Jews Are Israel'" (see appendix 2).

3. I downloaded MySword Bible app to my phone and tablet and made sure that I downloaded the King James Bible with

[1] Steven Pidgeon, *Yom Qodesh: Hebraic Calendar with the Feasts and Torah Portion* (Eureka, MT: Cepher Publishing Group, LLC, 2013), 7.

Strong's Concordance. By doing so, I could easily see the meanings of the original languages of Hebrew, Aramaic, and Greek.

4. I purchased the English Hexapla, the Interlinear Bible, the Septuagint with Apocrypha, the Aramaic English New Testament, the Cepher, the Apostolic Bible Polyglot, and a variety of other original language Bibles.

5. I purchased Noah Webster's 1828 *American Dictionary of the English Language.*

6. I purchased Walter Skeat's *Concise Etymological Dictionary of the English Language* and *Oxford Dictionary of English Etymology.*

7. I started reading books published *before the twentieth century*, which were readily available in PDF format on the Internet. (Use it while it's still free.)

8. I went down the rabbit hole and started studying *all* the so-called taboo subjects with regard to the Bible and history that popped up on Internet searches.

9. I kept an open mind and was willing to admit that I was wrong.

Caveat 1: After using these resources, these are the following groups of people that I believe are in the Bible, as well as in the world today (so far):

1. Pre-Adamites (i.e., those who have the spirit of man within them) (see Genesis 1; Enoch 15; John 3; 1Corinthians 2)

2. Adamites (i.e., the sons of God who have the Spirit of God within them, that is, the seed of the woman) (see Genesis 2 and 3; John 3; 1 Corinthians 2)

3. Cainites (Kanites) (i.e., the sons of that "wicked one" who have that same evil spirit within them—Satanists by various

group names, that is, the seed of the serpent) (see Genesis 3; John 8; 1 John 2)

4. The house of Israel (i.e., the Ten Lost Tribes of Israel, plus the majority of the two southern tribes of the house of Judah, that is, "Joseph, the stick of Ephraim, and for all the house of Israel his companions") (see Ezekiel 37:16)

5. The house of Judah (i.e., the two tribes of Judah, which included Judah, Benjamin, and part of the tribe of Levi, that is, "Judah, and for the children of Israel his companions") (Ezekiel 37:16)

6. The ecclesia of Yahshuah

7. The kingdom of Yahweh on the earth

8. The throne of Yahweh on the earth

9. The kingdom of Satan on the earth

10. The throne of Satan on the earth

11. "Those who say they are Jews [Judahites], and are not, but are the synagogue of Satan" (Revelation 2:9, 3:9)

12. All the above-mentioned people groups who have mixed with each other. Because of this, "Except those days [the great tribulation] should be shortened, there should no flesh [*sarx* be saved: but for the elect's [Israel's] sake, those days shall be shortened. Just as in the Days of Noe." More on this later.

So who is who in this end time's mishmash of humanity? Who have they been in the beginning? Can we trace them to the present using the genealogies of the Bible and secular history? Yes, we can. But did you know that our Lord and Savior has called them out for who they are and told them to their face that they will not be saved? Yes, there are actually people in this world who cannot be saved. Remember that the Potter does have control over the clay. See Isaiah 45 and Romans 9. Also, remember in John 17 that Jesus has said, "I pray not for the world [*kosmos*]."

I will prove to my audience (you) that there is only one Yahweh, that He is the Lord God of Israel only, *and* that the ecclesia of God comes out of Israel only. According to the promises to our fathers (the heirs) Abraham, Isaac, and Jacob (Israel), the Israelite nations will consist of "a great nation" and "a company of nations," as well as a nation that will be great and be a "multitude in midst of the earth" (Genesis 48). Does that sound like the Israel of today?

I will discuss the different promises to the house of Israel and to the house of Judah, as well as the parable of the fig tree and how they have been and are being fulfilled. I will also discuss "those who say they are Jews [Judahites] and are not, but are the synagogue of Satan" and who they are today. But perhaps most importantly, I will discuss the word *church* in the Bible and the importance of Mystery Babylon.

Why did Yahshuah say, "Come out of her, my people"? Why did He say what He said in the first place?

Here is caveat 2—if you disagree with anything Yahshuah has said, then it is you who have the problem. Are you ready? Here we go.

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CHAPTER 1

WHAT IS ETYMOLOGY?

According to John 1:1–14:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even of them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory as of the only begotten of the Father,) full of grace and truth.

According to John 8:31–32:

Then said Jesus to those Jews [Judahites] which believed on Him, If ye continue in My Word, then are ye My

> Disciples indeed; and ye shall know the truth, and the truth shall make you free.

According to the *Oxford Dictionary of English Etymology*, the word *etymology* means "origin, formation, and development (of a word); branch of grammar dealing with forms; sense of a word, original form, primary or basic word."[2] According to Noah Webster's 1828 *American Dictionary of the English Language*, the word *etymology* means as follows:

1. That part of philology which explains the origin and derivation of words, with a view to ascertain their radical or primary signification. In grammar, etymology comprehends the various inflections and modifications of words, and shows how they are formed from their simple roots.

2. The deduction of words from their originals; the analysis of compound words into their primitives.[3]

According to Ben Williams:

> The term, *right,* must mean something, and the term, *wrong*, must mean something. *Truth* must be objective if it is going to *set us free* (John 8:32). Word meanings must be standard and consistent . . . Our words must be based in reason and honesty, not left to individual whimsey, emotional preference, or serendipity inspired by an individual's mood at any given time. Without standard of definitions, our words become completely meaningless and no one knows what the other person is talking about or thinking. In modern America, this is a huge problem. Today, the people in general are losing the ability to communicate or to know what is meant by their words. For example, the concepts of *right* and *wrong*, *good* and *bad*, *male* and *female*, are no longer of

[2] C. T. Onions, *The Oxford Dictionary of English Etymology* (Oxford, England: Oxford at the Clarendon Press, 1966), 329.

[3] Noah Webster, *American Dictionary of the English Language* (Chesapeake, VA: G. and C. Merriam Company, 1828), 72.

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> any use in America. Today's culture is losing its ability to know anything definitively. While we are losing our words, we are losing our intelligence and our ability to reason anything at all.[4]

Some of the commonly used words that are in the Bible have been improperly translated and do not match their true etymologies, thereby creating huge misunderstandings further created by today's cultural take on these words. It is interesting to note that most of these problems have never been addressed until recently.

> Sir Isaac Newton (1642–1727) stated:
>
> About the times of the End, a body of men will be raised up who will turn their attentions to the prophecies, and insist upon their literal interpretation, *in the midst of much clamor and opposition*.[5]
>
> How true! How true!

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[4] Ben Williams, "Our Words Must Mean Something," Ben Williams Library, March–April 2019, accessed March 2, 2019, http://www.benwilliamslibrary.com.

[5] Isaac Newton, *Observations upon the Prophecies of Daniel and the Apocalypse of St. John* (San Bernardino, CA: Feather Trail Press, 2009).

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CHAPTER 2

WHAT ARE TYPES IN THE BIBLE?

The word *type* is from the Greek word *tupos* (Strong's no. G5179), which means "a stamp or scar; a model for imitation."[6] According to Noah Webster's 1828 *American Dictionary of the English Language*, a *type* is

1. the mark of something; an emblem; that which represents something else;
2. *a sign; a symbol; a figure of something to come; as, Abraham's sacrifice and the paschal lamb, were types of Christ*;
3. a model or form of a letter in metal or other hard material; used in printing;
4. in medicine, the form or character of a disease, in regard to the intension and remission of fevers, pulses, etc.; the regular progress of a fever;
5. in natural history, a general form, such as is common to the species of a genus, or the individuals of a species;
6. a stamp or mark.[7]

[6] James Strong, *The New Strong's Exhaustive Concordance of the Bible* (Nashville, TN: Thomas Nelson Publishers, 1990), G92.

[7] Webster, *American Dictionary.*

According to *The American Heritage Dictionary*, a *type* is

1. a group of persons or things sharing common traits or characteristics that distinguish them as an identifiable group or class; kind or category;

2. a person or thing having the features of a group or class;

3. an example or model; embodiment;

4. a person regarded as exemplifying a particular profession, rank, or social group;

5. *a figure, representation or symbol of something to come, as an even in the Old Testament that foreshadows another in the New Testament*.[8]

For this discussion, a *type* is a person or thing that prefigures or paints a picture of our coming Messiah, Yahshuah.

Throughout the Pentateuch, there are types of Yahshuah, each testifying to an attribute of our Lord and Savior and prophesying to His First Coming, such as Isaac and Joseph, the feasts of the Lord, the offerings/sacrifices, and the Tabernacle.

Isaac, the son of the promise to Abraham and Sarah, is a *type* of Jesus Christ, the only begotten Son of Yahweh and Mary. With regard to his birth/beginning, Isaac was

1. the long-awaited son (Genesis 17:19),

2. the son of the promise (Genesis 17:19),

3. known by name before his birth (Genesis 17:19),

4. the product of a miracle of God (Genesis 17:19),

5. born at a set time (Genesis 21:6),

6. born with great rejoicing (Genesis 21:6),

7. the firstborn—the spiritual son of the promise (Genesis 22:2),

[8] Margery S. Berube et al., *The American Heritage Dictionary* (Boston, MA: Houghton Mifflin Company, 1982), 1309.

8. the son destined to inherit all that his Father has (Genesis 24:36), and

9. circumcised on the eighth day (Genesis 21:4).

With regard to their sacrifice, Isaac and Jesus both

1. were the only "begotten" sons (Genesis 22:2, John 3:16),

2. were to be offered up in the same place—Mount Moriah/Golgotha (Genesis 22:2; Leviticus 1:11, 4:12; Isaiah 53:9),

3. rode a donkey to their sacrificial location (Genesis 22:4, Matthew 21:5),

4. made a special three-day journey (Genesis 22:4, Matthew 12:40);

5. commanded to their servants/disciples to "abide ye here" (Genesis 22:4, Matthew 26:42),

6. were the same age (i.e. thirty and thirty-three at the time of their sacrifice) (Genesis 22:4),

7. were totally submitted to their Father's will to be sacrificed (Genesis 22:5, Matthew 26:42),

8. advised the people they were with that they would return (Genesis 22:5, John 2:18–21, Hebrews 11:17–19),

9. carried their wood to the sacrificial location (Genesis 22:6, Luke 23:2, 6);

10. were bound on the wood (Genesis 22:9, John 19:18),

11. visited by angels before their sacrifice (Genesis 22:11, Luke 22:43), and

12. were provided a "lamb" by God (Genesis 22:8, 13–14; John 1:29).

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With regard to their brides, according to the Hebrew wedding model, the ketubah (betrothal) included that

1. the payment of the purchase price was made; as a result, the bride was set apart (*sanctified*);

2. the bridegroom departed to His Father's house to prepare room additions, while the bride prepared for His imminent return;

3. there was/would be a surprise gathering, and the *huppah* (wedding) took/would take place; and

4. there was/would be a seven-day marriage supper.[9]

So the marriage was fulfilled by

1. the covenant being established (1 Corinthians 11:25),

2. the purchase price (1 Corinthians 6:19–20),

3. the bride being set apart (Ephesians 5:25–27; 1 Corinthians 1:2, 6:11; Hebrews 10:10, 13:12),

4. the covenant being reminded (1 Corinthians 11:25–26),

5. the bridegroom departing for His Father's house, and

6. upon His return, the bride gathering unto Him (1 Thessalonians 4:16–17).[10]

With regard to Isaac's situation, Abraham (Yahweh) commissions Eleazer (Yahweh's Holy Spirit) to gather a bride for Isaac (Yahshuah). Eleazer qualifies her by a well. She agrees to marry the bridegroom; he gives her gifts, and then she joins her bridegroom at the well of La Hai Roi, which means "the well of the living One who sees me." As we need physical water to drink to exist, so too do we need spiritual water to exist.

[9] Chuck Missler, *The Book of Genesis* (Coeur d'Alene: Koinonia House, 2005), 217.

[10] Ibid.

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The same can be said for Yahweh's Holy Spirit bringing us to Yahshuah to become a part of His bride, Israel, not the ecclesia. The ecclesia is His body; Israel is His bride. (This will be discussed in more detail later.) Just like Isaac has personally not been mentioned in the Bible for two chapters until he has been united with his bride by the well of La Hai Roi, so also has Yahshuah been gone for almost two thousand years; but like Isaac, who has returned for his bride, so also will Yahshuah return for His bride, Israel. In other words, throughout the centuries since the ascension, Yahweh's Spirit has gone out among His Son's kindred, Israel, looking for a wife for Him, who is pure and spotless. Are you ready?

Another major type of Jesus Christ was Jacob's son Joseph.

1. Joseph's occupation was that of a shepherd (Genesis 37:2), just as Yahshuah was referred to as the Good Shepherd (John 10).

2. Joseph was against evil and exposed it (Genesis 37:2) as Yahshuah did.

3. Joseph was loved by his father, Jacob (Genesis 37:3–4), as was Yahshuah by His Father, Yahweh (Matthew 3:17, 17:5).

4. Joseph was hated by his brothers (Genesis 37:4) as was Yahshuah (John 1:11).

5. Joseph was hated for his words (Genesis 37:8) as was Yahshuah (John 7:7).

6. Joseph was envied by his brothers (Genesis 37:11) as was Yahshuah (Matthew 27:17–18).

7. Joseph was sent by his father, Jacob, to his brothers (Genesis 37:13); Yahshuah was sent by His Father, Yahweh, to His brethren, Israel (John 4:34, 5:30, 6:38–40, 12:48–50, 17:21).

8. Joseph was conspired against (Genesis 37:18) as was Jesus (Matthew 12:14).

9. Joseph's brothers/family did not believe his dreams (Genesis 37:19, 29); Yahshuah's brethren did not believe His words (Matthew 27:39–43).

10. Joseph was stripped of his cloak (Genesis 37:23) as was Yahshuah (Matthew 27:27–28).

11. Joseph was cast into a pit (Genesis 37:24); Yahshuah was thrown into the grave.

12. Joseph was taken out of the pit alive (Genesis 37:28); Yahshuah was bodily resurrected from the tomb (pit) (Matthew 28:7).

13. Joseph was betrayed by his brethren and sold for the price of a slave (Genesis 37:38); Yahshuah was betrayed by Judas and sold for thirty pieces of silver (Matthew 26:15).

14. Judah suggested the idea of selling his brother (Genesis 27:31); the Greek name for Judah is *Judas* (Strong's no. G2455).[11]

According to Arthur W. Pink in his *Gleanings in Genesis*, in Genesis 39,

1. Joseph became a servant (Genesis 39:1) as did Jesus (Philippians 2:6–7).

2. Joseph was a prosperous servant (Genesis 39:2–3) as was Jesus (Isaiah 52:13, 53:10).

3. Joseph's master, Potiphar, was pleased with him (Genesis 39:4) as Jesus's Master, God, was always pleased with Him (John 8:39).

4. Joseph was tempted by Potiphar's wife and ran from the sin (Genesis 39:7–12), while Jesus was tempted but did not sin (Matthew 4:1–11).

5. Joseph was falsely accused (Genesis 39:16–18) as was Jesus (Matthew 16:59–60).

6. Joseph did not defend himself (Genesis 39:19) as did Jesus (Matthew 26:63, 27:14).

[11] Strong, *The New Strong's Exhaustive*, G43.

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7. Joseph was cast into prison even though he was innocent (Genesis 39:20), while Jesus was sentenced to death by crucifixion by Pilate, even though He was innocent (John 19:4, 6).

This is not an all-inclusive study of the comparisons between Joseph and Yahshuah but is rather the highlights of their lives.

Another type of Yahshuah can be found in the feast days of Yahweh:

1. **The Sabbath**

   The seventh day of the week (Exodus 23:3–4) represents God's day of rest and has been instituted by Yahweh in Exodus 16:23–40.

2. **The Passover (Pesach)**

   The fourteenth of Nisan (Exodus 23:5–8) represents the Lamb of God's death on the cross and has been instituted by Yahweh in Leviticus 23:4–5. **(FULFILLED)**

3. **The Feast of Unleavened Bread (*Chag ha-Matzot*)**

   The fifteenth to twenty-first of Nisan (Exodus 23:9–14) represents Yahshuah's death and burial and has been instituted by Yahweh in Leviticus 23:15–22. **(FULFILLED)**

4. **The Feast of First Fruits (*Yom ha-Bikkurim*)**

   The sixteenth of Nisan represents Yahshuah's resurrection and has been instituted by Yahweh in Leviticus 23:9–14. **(FULFILLED)**

5. **The Feast of Weeks or Pentecost (Shavuot)**

   The sixth of Sivan (Exodus 23:15–22) represents Yahshuah as being Lord of all and has been instituted by God in Leviticus 23:15–22. (It is interesting to note that this is the day that the law has been given to Israel and the day that the Holy Spirit has been given to the ecclesia.)

6. **The Feast of Trumpets (Rosh Hashanah)**

   The first/second of Tishri (Exodus 23:23–25) represents Yahshuah's Second Coming and has been instituted by Yahweh in Leviticus 23:23–25.

7. **The Day of Atonement (Yom Kippur)**

   The tenth of Tishri (Exodus 23:26–32) represents Yahshuah as our High Priest and has been instituted by Yahweh in Leviticus 23:2632.

8. **The Feast of Booths or Tabernacles (Sukkoth)**

   The fifteenth of Tishri (Exodus 23:33–44) represents Yahshuah in you and has been instituted by Yahweh in Leviticus 23:33–43.[12]

According to Gavin Finley, MD,

> The Seven Feasts of the LORD are key-way points on a road map in holy history. They tell the story of the main Covenant events between God and His Elect people as they occur here on the Earth and in time. The story begins back with the people God called in Old Testament times. And it extends right through to the Apocalyptic events John saw in vision and wrote about in the Book of Revelation. Indeed, the very next feast, the Feast of Trumpets is coming up in some future new moon of Tishrei to express its New Covenant fulfillment in holy history. The Feast of Trumpets will almost certainly be the one that will usher us into the 70th Week of Daniel and the final seven years of this present age. At the end of those seven years, the final Day of Atonement will come into its ultimate fulfillment as well. This will be the very last day of this age.[13]

[12] Tim LaHaye et al., *The Tim LaHaye Prophecy Study Bible* (Chattanooga, TN: AMG Publishers, 2001), 144–46.

[13] Gavin Finley, "The Seven Feasts of Israel," End Time Pilgrim, 2003, accessed March 31, 2006, http://entimepilgrim.org/7feasts.htm.

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The Seven Feasts will take us beyond the Apocalypse. The Seventh Feasts, the joyous Feast of Tabernacles, will come into its ultimate fulfillment as the true new age dawns. This will bring in the Millennium of Messiah, that glorious age to come. The deserts will bloom, and streams of waters will break forth upon the dry ground. God will camp out with mankind for 1,000 years as Emmanuel, "God with us." And, as a shepherd feeds and tends his sheep, He will draw His people to Himself.[14]

Is there an 8th Feast? Might the Feast of Hanukkah, the festive winter season of the Eternal Light celebrate the glorification of all the saints from both this age and the 1,000-year Millennial Age to come? Our Apostle Paul gives us a glimpse of that in I Corinthians 15:24-28: "*Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But, when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.*"[15]

The first four of the Seven Feasts of the LORD have already been fulfilled. They were fulfilled in spectacular fashion. They were fulfilled right on the auspicious Hebrew calendar dates on which they have been celebrated in times past, the same dates that will be celebrated forever more. The three Spring Feasts were fulfilled by Jesus our Saviour. And the Summer Feast of Pentecost was fulfilled as well. It was fulfilled by the Holy Spirit 2,000 years ago.[16]

[14] Ibid.

[15] Ibid.

[16] Ibid.

Here is the situation so far:

1. **Passover:**

   Fulfilled by Jesus /Yahshuah at His Crucifixion on Nisan 14 in the Spring of 32 A.D.

2. **Feast of Unleavened Bread:**

   Fulfilled by Jesus/Yahshuah at His Burial in the Tomb on Nisan 15 in the Spring of 32 A.D.

3. **Feast of First Fruits:**

   Fulfilled by Jesus/Yahshuah at His Resurrection on Nisan 17 in the Spring of 32 A.D.

4. **Feast of Pentecost:**

   Fulfilled by the Holy Spirit on the Day of Pentecost on Sivan 7 in the Summer of 32 A.D.[17]

To note, Douglas W. Krieger agrees with this timeline but differs with regard to the year as he notes that it should be AD 33.[18]

> With regard to the remaining three fall festivals, Finley states:
>
> There is a gap of 2,000 years or so, wherein the Light of Israel went forth into the nations for the Gentiles to be evangelized. Now, here come the next three Holy Days on the Hebrew calendar. They are awaiting fulfillment and are probably just up ahead . . .[19]

[17] Ibid.

[18] Douglas W. Krieger, *The Testimony of Jesus: Why the Rapture of the Church Matters* (Sacramento, CA: TribNet Publications, 2015), 340.

[19] Finley, *The Seven Feasts*.

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5. **The Feast of Trumpets:**

   Unfulfilled as of yet. An epic event will unfold on the new moon of Tishrei on a future Jewish New Year.

6. **The Day of Atonement:**

   Unfulfilled as of yet. Tishrei 10 seven years beyond that epic future **Feast of Trumpets**. This will be the final Day of Reckoning, for that year, for the Jubilee, and for the age. The Jewish nation and all Israel will be saved (Zechariah 12:8–13:1; Romans 11).[20]

And then comes **The Day of The LORD:**

a. It is Doomsday for the wicked (Matthew 13:30).

b. The sign of the Son of Man will be seen in the heavens (Matthew 24:29–31).

c. He will deliver His people at Jerusalem at His action at Armageddon (Joel 2:28– 32).

d. He will deliver His people in exile in the magnificent Bozrah Deliverance (Micah 2:12–13).

e. He will glorify all His Elect at the Resurrection-Rapture (I Thessalonians 4:15–17).

f. They will be drawn out from Israel, from the Church, and from the Gentile nations.[21]

7. **The Feast of Tabernacles:**

   Unfulfilled as of yet. Tishrei 15 will come five days after that final epic **Day of Atonement**. This will mark the coming of Messiah to tabernacle with His Covenant people. Thus, begins the long awaited 1,000-year Millennium of Messiah.[22]

[20] Ibid.

[21] Ibid.

[22] Ibid.

Another important type of Jesus Christ can be found with reference to the Tabernacle in Exodus 25–40. For example:

1. **The Door** (Exodus 29:4) represents salvation and points to Jesus Christ as the Door to Eternal Life (Exodus 27:16; John 10:7–9).

2. **The Bronze Altar** (Exodus 38:1–2) represents Regeneration and points to Jesus Christ as a Once-for-All Sin Offering (Hebrews 10:1–17).

3. **The Laver** (Exodus 30:18) represents Purification and points to Jesus Christ as a Cleansing of All Sin (Ephesians 5:25–26; I John 1:9).

4. **The Golden Lampstand** (Exodus 25:31) represents Illumination and points to Jesus Christ as the Light of the World (John 1:6–8; 8:12; Revelation 1:13).

5. **The Table of Showbread** represents Spiritual Nourishments and points to Jesus Christ as the Bread of Life (John 6:35, 50–51).

6. **The Incense Altar** represents Intercession and points to Jesus Christ as our Intercessor (Psalm 66:15; 141:2; Hebrews 7:25; Revelation 8:4).

7. **The Veil** represents Access to God and points to Jesus Christ as our Mediator (Matthew 27:50-51; Hebrews 10:19–28).

8. **The Ark of the Covenant** represents Representation and points to Jesus Christ's Incarnation (John 1:14; 14:6).[23]

In the book of Leviticus, the offerings and sacrifices are also types of Yahshuah:

1. **Burnt Offering:** No spot or blemish; Lamb of God

2. **Grain Offering:** Sinlessness, Perfection

[23] LaHaye et al., *The Tim LaHaye Prophecy*, 97.

3.	**Peace Offering:**	Made peace with God for us on the Cross; Fellowship with believers
4.	**Sin Offering:**	Substitutionary Sacrifice
5.	**Trespass Offering:**	Atonement for damages and harm caused by sin
6.	**Drink Offering:**	Christ's Blood[24]

Notice that there are six offerings/sacrifices. Six is the number of man.

With regard to the five special Levitical offerings, Arnold Fruchtenbaum states:

The Burnt Offering (Hebrew—*olah*—"to go up")

The name indicates that the whole offering went up in smoke. The underlying purpose of the burnt offering was to secure atonement for sins, but the immediate purpose was to express total dedication to God. Hence, the burnt offering is symbolic of the sanctification of the whole man in self-surrender to the LORD.[25]

The Grain Offering (Hebrew—*korban minchah*—"to give a present")

The name is used in the context of giving a gift to gain the favor of a superior. It was offered to God in thanksgiving and then given to the priest for the purpose of ministry. The grain offering represents the fruit of that sanctification.[26]

The Peace Offering (Hebrew—*zebach shlamim*—"sacrifices of peace")

There were three motivations for the peace offering: (1) A thanksgiving offering (Leviticus 7:12–15; 22:29) or an

[24] Ibid., 125.

[25] Ibid., 122.

[26] Ibid.

acknowledgement of God's deliverance or blessing bestowed as an answer to prayer (Psalm 56:12–13; 107:22); (2) A votive offering, which involved making a vow (Leviticus 7:16); and (3) A freewill offering to express devotion of thanksgiving to God for some unexpected blessing (Leviticus 7:16; 22:17–20). This offering denotes the blossoming of the possession and enjoyment of saving grace.[27]

The Sin Offering (Hebrew—*chattah*—"expiation, missing the mark")

This was a mandatory offering for sins done unwittingly or unintentionally. The key result of the sin offering was forgiveness.[28]

Trespass Offering (Hebrew—asham—"the concept of guilt and *moal*, a violation")

This offering is often referred to as either a trespass offering, a reparation offering, or a guilt offering. The sin offering focused on the sin itself, while the trespass offering focuses our attention on the practice of sin. With this offering, the emphasis is on the harmful effects of sin; therefore, it requires confession, compensation, and restitution for the wrong done.[29]

With regard to the book of Numbers, the encampment of Israel (Numbers 2) was laid out in the form of a cross (and also represented the faces of the cherubim in Revelation 4:7), with the Levites (the priests) in the center:

To the North:	The Tribes of Naphtali, Asher, and Dan (The Ox);
To the East:	The Tribes of Judah, Issachar, and Zebulun (The Eagle);
To the South:	The Tribes of Gad, Simeon, and Reuben (The Lion); and

[27] Ibid.

[28] Ibid.

[29] Ibid.

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To the West: The Tribes of Benjamin, Manasseh, and Ephraim (The Man).[30]

The name *Jacob* (Strong's no. H3290, which in Hebrew was *Ya'aqob*) meant "heel catcher," that is, supplanter.[31] Jacob was the son of Isaac and the grandson of Abraham (Genesis 25:19–26). He fathered twelve sons, who became the heads of the twelve tribes of Israel (Exodus 1:1–7). Jacob was responsible for two main deceptions:

1. He tricked his brother, Esau, into selling his birthright for a pot of porridge (Genesis 25:27–34).

2. He tricked his father, Isaac, into giving him the blessing of the firstborn, thereby taking it from his brother, Esau (Genesis 27:30–40).

According to Chuck Missler, Jacob is also a *type* of Israel as a nation.[32] That is a rather provocative statement.

As a result of his trickery, Jacob began what is called "the times of Jacob's trouble" (spanning twenty years), wherein he fled from Esau, was on the run, and was always looking over his back (Genesis 27:41–46). Jacob was tricked by his uncle Laban, wherein Jacob spent seven years serving Laban for Rachel but ended up with Leah, with whom he had

1. Reuben (Genesis 29:32),

2. Simeon (Genesis 29:33),

3. Levi (Genesis 29:34), and

4. Judah (Genesis 29:35).

Laban then tricked Jacob into another seven years for Rachel, but because Rachel was barren, he was given Rachel's servant, Bilhah, with whom he had

[30] Chuck Missler, *The Book of Numbers* (Coeur d'Alene, ID: Koinonia House, 2006), 15.

[31] . Strong, *The New Strong's Exhaustive*, H58.

[32] . Chuck Missler, *Cosmic Codes: Hidden Messages from the Edge of Eternity* (Coeur d'Alene, ID: Koinonia House, 2004), 405–6.

5. Dan (Genesis 30:5–6) and

6. Naphtali (Genesis 30:7–8).

Then Leah gave her servant Zilpah to Jacob, with whom he had

7. Gad (Genesis 30:10–11) and

8. Asher (Genesis 30:12–13).

Then Jacob had two more sons and a daughter with Leah:

9. Issachar (Genesis 30:17–18)

10. Zebulun (Genesis 30:19–20) and Dinah (Genesis 30:21).

Finally, after fourteen years, Jacob got the girl of his dreams, Rachel, with whom he had

11. Joseph (Genesis 30:23–24) and

12. Benjamin (Genesis 35:16–18).

For the rest of his "trouble," Jacob spent six years tricking Laban out of cattle and goods (i.e., accumulating wealth). In other words, the time of Jacob's trouble was divided into three parts:

1. Seven years for Leah

2. Seven more years for Rachel

3. Six years of accumulating wealth

So when Jeremiah talked about the times of Jacob's trouble (Jeremiah 30:7), was there a twenty-year time frame with regard to *Israel* today as well? When did it actually start? Did it start with the affirmation of the Brit Amin by U.S. president Obama on March 22, 2013 (322—skull and crossbones, nice date)?

When Jacob was on his deathbed, he predicted the future of his twelve sons (Genesis 48–49), who became the twelve tribes of Israel,

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whereby Jacob was predicting the future of *the nations of Israel* and ultimately *the Savior of Israel, Yahshuah*. The most important of Jacob's prophecies had to do with his son Judah, wherein the Messiah would arise:

The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto Him shall the gathering of the people be (Genesis 49:10).

In today's world, one would not think of Jacob as a prophet, but he was.[33] However, just as Yahweh brought Yahshuah through the tribe of Judah, the grandson of Isaac, the son of the Spirit, would Yahweh bring the Antichrist through one of the twelve princes of Ishmael, the son of the flesh, hence an Islamic Antichrist perhaps?

With regard to the book of Deuteronomy, most scholars agree that this is

> [a] re-statement of the Law for the new generation that had arisen during the wilderness journey. They were about to enter the Promised Land. In order to enjoy God's blessing there, they must know the Law and obey It.[34]
>
> In Deuteronomy 4, God outlines prophetic events with regard to *Israel*:
>
> Deuteronomy 4:25: Israel and her descendants would grow old in the land.
>
> Deuteronomy 4:25: Israel would act corruptly and slip in idolatry.
>
> Deuteronomy 4:26: Israel would be forced out of the land.
>
> Deuteronomy 4:27: The LORD would scatter (them) among the peoples.
>
> Deuteronomy 4:28: Israel would be given over to idolatry during their wanderings.

[33] Leadership Ministries Worldwide, *Old Testament Prophets* (Chattanooga, TN: Alpha-Omega Ministries, 2010), 31.

[34] William MacDonald, *Believer's Commentary* (Nashville, TN: Thomas Nelson, 1989), 202.

> Deuteronomy 4:29: While dispersed among the peoples, Israel would seek and find The LORD when they searched for Him with all their hearts.
>
> Deuteronomy 4:30: There would come a time of Tribulation, said to occur "in the latter days," during which time they would turn to The LORD.[35]

With regard to the land promised to Israel, Deuteronomy states:

1. **This land was promised to their Fathers.**

   Deuteronomy 1:7–8; 6:10, 23; 9:5; 11:21; 19:8; 24:4; 26:15; 28:11; 30:4, 20; 31:7, 20, 23; 34:4.

2. **This land is the gift of God to the children of Israel.**

   Deuteronomy 3:18; 4:21; 5:16; 6:23; 8:10; 9:5–6; 11:17, 31; 12:10; 15:4, 7; 19:1; 25:15, 19; 26:1–2, 9–10; 27:2; 28:8, 11; 32:49, 52.

3. **This land has a promise of blessing from God.**

   Deuteronomy 1:25; 4:21–22; 6:3; 8:7–10; 11:11–12, 17; 26:9, 15; 27:3; 30:9; 31:20; 33:13.

4. **This land He promised has specific borders.**

   Deuteronomy 2:5, 9, 19, 37.

5. **The land is be marked by obedience to God.**

   Deuteronomy 4:1, 5, 14; 5:16, 31, 33; 6:1; 8:1, 11; 12:1, 17; 16:20; 18:9; 24:4; 25:15; 30:16; 31:13; 32:46–47.

6. **God will remove His people from the land if they are disobedient.**

   Deuteronomy 4:25–26; 28:18, 21, 24, 33, 52, 63; 29:22, 24, 27–28.

[35] LaHaye et al., *The Tim LaHaye Prophecy*, 216.

7. **God predicts Israel's disobedience.**

   Deuteronomy 30:18; 31:16, 20–21.

8. **God predicts vengeance on those who conquer the land.**

   Deuteronomy 32:41–43.

9. **In the Millennium, the Israelites will obey God and possess all the land.**

   Deuteronomy 28:1; 30:4.[36]

Moses concludes the book of Deuteronomy with both blessings and curses on the people of Israel.

In conclusion, David Limbaugh—in his new book—sums up Jesus Christ in the Old Testament:

> There are many different ways that Christ is revealed in the Old Testament, including by His titles; His work as Creator; His role as sustainer of God's creation; His appearances (known as "Christophanies"); the "types" and "portraits" of persons, institutions, events, and ceremonies pointing to Him; the Old Testament offices of prophet, priest, and king that prefigure His perfect work to come; God's promises, especially His major covenants that find their ultimate fulfillment in Him; and the many Messianic prophecies.[37]

And now that *etymologies* and *types* have been discussed, our attention will turn toward the law of first mention with regard to Yahweh.

[36] Ibid., 218.

[37] David Limbaugh, *The Emmaus Code: Finding Jesus in the Old Testament* (Washington, DC: Regnery Publishing, 2015), Kindle Location 464.

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CHAPTER 3

WHAT IS THE LAW OF FIRST MENTION?

The *law of first mention* is the principle in the interpretation of scripture that states that the first mention or occurrence of a subject in scripture establishes an unchangeable pattern and remains unchanged in the mind of God throughout scripture.[38] (By the way, *Yahweh* is used some seven thousand times in the Old Testament alone.)[39]

According to *Oxford's Dictionary of English Etymology*, the word *of* is

> a preposition expressing removal, separation, derivation, origin, source, spring of action, point of departure in time, cause, agent, instrument, material.[40]

With regard to the law of first mention, here is a complete list from the Old Testament of those things which are *of God*:

Genesis 1:2:	The Spirit of God
Genesis 1:27:	The image of God
Genesis 5:1:	The likeness of God
Genesis 6:2:	The sons of God
Genesis 20:11:	The fear of God
Genesis 21:17:	The angel of God

[38] Missler, *The Book of Genesis*.

[39] Joseph Bryant Rotherham, *Rotherham's Emphasized Bible* (Grand Rapids, MI: Kregel Publications, 1959), 22.

[40] Onions, *The Oxford Dictionary*, 624.

Genesis 28:12:	The angels of God
Genesis 28:17:	The house of God
Genesis 33:10:	The face of God
Genesis 35:5:	The terror of God
Genesis 49:24:	The hands of the mighty God of Jacob
Genesis 50:17:	The servants of the God of thy father
Genesis 50:19:	The place of God
Exodus 3:1:	The mountain of God
Exodus 4:20:	The rod of God
Exodus 4:27:	The mount of God
Exodus 8:19:	The finger of God
Exodus 18:16:	The statutes of God
Exodus 31:3:	The Spirit of God
Exodus 32:16:	The work of God
Exodus 32:16:	The writing of God
Leviticus 18:21:	The name of thy God
Leviticus 21:8:	The bread of thy God
Leviticus 21:12:	The sanctuary of his God
Leviticus 21:12:	The crown of the anointing oil of his God
Numbers 6:7:	The consecration of his God
Number 24:4:	The words of God
Deuteronomy 4:33:	The voice of God
Deuteronomy 28:2:	The voice of the Lord thy God
Deuteronomy 28:9:	The commandments of the Lord thy God

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Deuteronomy 29:25:	The covenant of the Lord God of their fathers
Deuteronomy 33:1:	The man of God
Joshua 13:14:	The sacrifices of the Lord God of Israel
Joshua 22:29:	The altar of the Lord our God
Joshua 24:26:	The book of the law of God
Judges 18:31:	The house of God
Judges 20:2:	The people of God
Judges 24:26:	The ark of the covenant of God
1 Samuel 3:3:	The lamp of God
1 Samuel 3:3:	The ark of God
1 Samuel 5:7:	The ark of the God of Israel
1 Samuel 9:27:	The word of God
1 Samuel 10:5:	The hill of God
1 Samuel 14:37:	The counsel of God
1 Samuel 17:26:	The armies of the living God
1 Samuel 29:9:	An angel of God
2 Samuel 9:3:	The kindness of God
2 Samuel 10:12:	The cities of our God
2 Samuel 14:16:	The inheritance of God
2 Samuel 15:24:	The covenant of God
2 Samuel 16:23:	The oracle of God
2 Samuel 23:1:	The anointed of the God of Jacob
2 Samuel 23:3:	The fear of God
1 Kings 3:28:	The wisdom of God

2 Kings 1:12:	The fire of God
2 Kings 17:26:1	The manner of the God of the land
1 Chronicles 6:48:	The tabernacle of the house of God
1 Chronicles 6:49:	Moses, the servant of God
1 Chronicles 9:11:	The ruler of the house of God
1 Chronicles 9:13:	The service of the house of God
1 Chronicles 9:26:	The chambers and treasuries of the house of God
1 Chronicles 12:22:	The host of God
1 Chronicles 16:42:	Musical instruments of God
1 Chronicles 22:7:	The name of the Lord my God
1 Chronicles 22:12:	The law of the Lord my God
1 Chronicles 22:19:	The sanctuary of the Lord God
1 Chronicles 22:19:	The holy vessels of God
1 Chronicles 28:2:	The footstool of our God
1 Chronicles 28:8:	The congregation of the Lord
1 Chronicles 28:8:	The audience of our God
1 Chronicles 28:8:	All the commandments of the Lord your God
1 Chronicles 28:12:	The treasuries of the house of God
2 Chronicles 1:3:	The tabernacles of the congregation of God
2 Chronicles 2:4:	The solemn feasts of the Lord our God
2 Chronicles 6:7:	The name of the Lord God of Israel
2 Chronicles 26:5:	The visions of God
2 Chronicles 28:24:	The vessels of the house of God

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2 Chronicles 29:6:	The eyes of the Lord God of our fathers
2 Chronicles 30:12:	The hand of God
2 Chronicles 31:14:	The freewill offerings of God
2 Chronicles 35:22:	The mouth of God
2 Chronicles 36:5:	The sight of the Lord his God
2 Chronicles 36:16:	The messengers of God
Ezra 3:2:	The altar of the God of Israel
Ezra 5:2:	The prophets of God
Ezra 5:5:	The eye of their God
Ezra 5:8:	The house of the great God
Ezra 5:11:	The servants of the God of heaven and earth
Ezra 6:5:	The golden and silver vessels of the house of God
Ezra 6:9:	The burnt offerings of the God of Heaven
Ezra 6:14:	The commandment of the God of Israel
Ezra 6:18:	The service of God
Ezra 7:12:	The law of the God of Heaven
Ezra 7:18:	The will of your God
Ezra 7:25:	The wisdom of thy God
Ezra 9:4:	The words of God
Ezra 10:14:	The fierce wrath of our God
Nehemiah 5:9:	The fear of our God
Nehemiah 5:15:	The fear of God
Nehemiah 8:8:	The law of God
Nehemiah 8:16:	The courts of the house of God
Nehemiah 8:18:	The book of the law of God
Nehemiah 12:24:	David, the man of God

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Nehemiah 13:14:	The chamber in the courts of the house of God
Job 2:10:	The hand of God
Job 4:9:	The blast of God
Job 4:9:	The breath of His (God's) nostrils
Job 6:4:	The terrors of God
Job 15:8:	The secret of God
Job 15:11:	The consolations of God
Job 37:10:	The breath of God
Job 37:14:	The wondrous works of God
Job 38:7:	All the sons of God
Job 40:19:	The ways of God
Psalm 19:1:	The glory of God
Psalm 20:1:	The name of the God of Jacob
Psalm 20:5:	The name of our God
Psalm 20:7:	The name of the Lord our God
Psalm 47:9:	The people of the God of Abraham
Psalm 50:23:	The salvation of God
Psalm 51:17:	The sacrifices of God
Psalm 52:1:	The goodness of God
Psalm 52:8:	The mercy of God
Psalm 64:9:	The work of God
Psalm 65:9:	The river of God
Psalm 66:5:	The works of God
Psalm 68:2:	The presence of God
Psalm 68:15:	The hill of God
Psalm 68:17:	The chariots of God
Psalm 71:16:	The strength of the Lord God
Psalm 73:17:	The sanctuary of God

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Psalm 74:8:	All the synagogues of God
Psalm 78:31:	The wrath of God
Psalm 81:4:	A law of the God of Jacob
Psalm 83:12:	The houses of God
Psalm 98:3:	The salvation of our God
Psalm 114:7:	The presence of the Lord
Psalm 114:7:	The presence of the God of Jacob
Psalm 119:115:	The commandments of my God
Proverbs 2:5:	The knowledge of God
Ecclesiastes 3:13:	The gift of God
Ecclesiastes 8:2:	The oath of God
Isaiah 1:10:	The law of our God
Isaiah 14:13:	The stars of God
Isaiah 24:15:	*The name of the Lord God of Israel in the isles of the sea*
Isaiah 51:10:	The fury of the Lord
Isaiah 51:10:	The rebuke of thy God
Isaiah 52:10:	The salvation of our God
Isaiah 58:2:	The ordinance of their God
Isaiah 61:2:	The day of vengeance of our God
Isaiah 61:2:	The acceptable year of the Lord
Isaiah 61:6:	The ministers of our God
Jeremiah 3:25:	The voice of the Lord our God
Jeremiah 5:4:	The judgment of their God
Jeremiah 50:28:	The vengeance of the Lord our God
Ezekiel 8:3:	The visions of God
Ezekiel 8:4:	The glory of the God of Israel

Ezekiel 10:5:	The voice of Almighty God
Ezekiel 28:2:	The seat of God
Ezekiel 28:2:	The heart of God
Ezekiel 28:13:	The garden of God
Ezekiel 28:14:	The holy mountain of God
Ezekiel 28:16:	The mountain of God
Daniel 2:18:	Mercies of the God of Heaven
Daniel 3:25:	The Son of God
Daniel 3:26:	Servants of the Most High God
Daniel 9:20:	The holy mountain of my God
Hosea 4:1:	Knowledge of God
Hosea 6:6:	The knowledge of God

With regard to the law of first mention, here is a complete list from the New Testament of those things that are of God:

Matthew 3:16:	The Spirit of God
Matthew 4:3:	The Son of God
Matthew 4:4:	The mouth of God
Matthew 5:9:	The children of God
Matthew 6:3:	*The kingdom of God (number 1 topic of the Gospels and NT)*
Matthew 12:4:	The house of God
Matthew 15:3:	The commandment of God
Matthew 21:12:	The temple of God
Matthew 22:16:	The way of God
Matthew 22:29:	The power of God
Matthew 22:30:	The angels of God in Heaven
Matthew 23:20:	The throne of God
Mark 1:24:	The Holy One of God

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Mark 3:35:	The will of God
Mark 7:13:	The Word of God
Mark 16:19:	The right hand of God
Luke 1:19:	The presence of God
Luke 1:78:	The tender mercy of our God
Luke 2:40:	The grace of God
Luke 3:6:	The salvation of God
Luke 3:38:	*Adam, the son of God*
Luke 4:4:	Every word of God
Luke 4:41:	Christ, the Son of God
Luke 7:30:	The counsel of God
Luke 9:43:	The mighty power of God
Luke 11:20:	The finger of God
Luke 11:42:	The love of God
Luke 11:49:	The wisdom of God
Luke 16:15:	The sight of God
Luke 21:4:	The offerings of God
Luke 22:69:	The right hand of the power of God
Luke 23:35:	Christ, the chosen of God
John 1:12:	The sons of God
John 1:29:	*The Lamb of God*
John 3:18:	*The only begotten Son of God*
John 3:36:	The wrath of God
John 4:10:	The gift of God
John 5:25:	The voice of the Son of God
John 6:28:	The works of God
John 6:29:	The work of God
John 6:33:	The bread of God
John 6:45:	All taught of God
John 9:45:	A worshipper of God

John 11:40:	The glory of God
John 11:52:	*The children of God that were scattered abroad*
John 12:43:	The praise of God
Acts 2:11:	The wonderful works of God
Acts 2:22:	*Jesus of Nazareth, a man approved of God*
Acts 2:23:	The determinate counsel and foreknowledge of God
Acts 8:10:	The great power of God
Acts 10:42:	He (Jesus Christ) which was ordained of God
Acts 16:17:	The servants of the Most High God
Acts 17:29:	*The offspring of God*
Acts 20:28:	*The church of God*
Acts 26:6:	The hope of the promise made of God
Acts 26:22:	Help of God
Romans 1:1:	*The Gospel of God*
Romans 1:7:	Beloved of God
Romans 1:17:	The righteousness of God
Romans 1:25:	The truth of God
Romans 1:32:	The judgment of God
Romans 2:4:	The goodness of God
Romans 2:5:	The righteous judgment of God
Romans 2:24:	The name of God
Romans 3:2:	The oracles of God
Romans 3:3:	*The faith of God*
Romans 3:25:	The forbearance of God
Romans 4:20:	The promise of God

Romans 7:22:	*The law of God*
Romans 8:17:	*Heirs of God*
Romans 8:19:	The manifestation of the sons of God
Romans 9:4:	The service of God
Romans 9:11:	The purpose of God
Romans 11:4:	The answer of God
Romans 11:22:	The goodness and severity of God
Romans 11:29:	The gifts and calling of God
Romans 11:33:	The wisdom and knowledge of God
Romans 12:1:	The mercies of God
Romans 12:2:	That good and acceptable and perfect will of God
Romans 13:1:	The powers that be are ordained of God
Romans 13:2:	The ordinance of God
Romans 13:4:	The minister of God
Romans 16:26:	The commandment of the everlasting God
1 Corinthians 1:25:	The foolishness of God
1 Corinthians 1:25:	The weakness of God
1 Corinthians 2:1:	The testimony of God
1 Corinthians 2:10:	*The deep things of God*
1 Corinthians 4:1:	*The mysteries of God*
1 Corinthians 7:19:	*The commandments of God*
1 Corinthians 11:12:	*All things of God*
1 Corinthians 11:16:	*The churches of God*
1 Corinthians 15:34:	The knowledge of God
2 Corinthians 1:20:	*All the promises of God*

2 Corinthians 4:4:	*The image of God*
2 Corinthians 5:1:	A building of God
2 Corinthians 5:18:	*All things are of God*
2 Corinthians 6:14:	The ministers of God
2 Corinthians 7:1:	The fear of God
2 Corinthians 9:14:	The exceeding grace of God
Galatians 4:7:	An heir of God
Galatians 6:16:	*The Israel of God*
Ephesians 2:19:	The household of God
Ephesians 2:22:	A habitation of God
Ephesians 3:10:	The manifold wisdom of God
Ephesians 3:19:	The fullness of God
Ephesians 4:13:	The knowledge of the Son of God
Ephesians 4:18:	The life of God
Ephesians 4:30:	The Holy Spirit of God
Ephesians 5:1:	Followers of God
Ephesians 5:5:	*The kingdom of Christ and of God*
Ephesians 6:11:	*The whole armor of God*
Philippians 3:14:	The high calling of God
Philippians 4:7:	The peace of God
Colossians 1:15:	*The image of the invisible God*
Colossians 2:2:	The mystery of God
Colossians 2:12:	The operation of God
Colossians 2:19:	The increase of God
Colossians 3:12:	*The elect of God*

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1 Thessalonians 1:4:	*Your election of God*
1 Thessalonians 4:16:	*The trump of God*
2 Thessalonians 1:5:	The righteous judgment of God
1 Timothy 4:4:	Every creature of God
1 Timothy 6:11:	O man of God
2 Timothy 2:19:	*The foundation of God*
2 Timothy 3:16:	*The inspiration of God*
Titus 1:1:	A servant of God
Titus 1:1:	*The faith of God's elect*
Titus 1:3:	The commandment of God our Savior
Titus 1:7:	The steward of God
Titus 2:10:	*The doctrine of God*
Titus 2:13:	*The glorious appearing of the great God and our Savior Jesus*
Titus 3:4:	The kindness and love of God our Savior
Hebrews 4:9:	*The people of God*
Hebrews 5:4:	He that is called of God
Hebrews 5:10:	Called of God
Hebrews 6:5:	The good Word of God
Hebrews 7:1:	Melchizedek, king of Salem, priest of the Most High God
Hebrews 9:24:	The presence of God
Hebrews 10:31:	The hands of the living God
Hebrews 12:2:	The throne of God
Hebrews 12:22:	The city of the living God

James 3:9:	*The similitude of God*
1 Peter 1:2:	The foreknowledge of God the Father
1 Peter 2:16:	The servants of God
1 Peter 3:20:	The long-suffering of God
1 Peter 4:14:	The spirit of glory and of God
1 Peter 5:2:	*The flock of God*
1 Peter 5:6:	The mighty hand of God
1 Peter 5:12:	The true grace of God
2 Peter 1:21:	The holy men of God
2 Peter 3:12:	The day of God
1 John 3:9:	Whosoever is born of God
1 John 5:9:	The witness of God
Revelation 2:7:	The paradise of God
Revelation 3:1:	The seven spirits of God
Revelation 3:12:	The temple of my God
Revelation 3:12:	The name of my God
Revelation 3:12:	The name of the city of my God
Revelation 3:14:	The creation of God
Revelation 7:2:	The seal of the living God
Revelation 7:3:	The servants of our God
Revelation 9:4:	The seal of God
Revelation 10:7:	The mystery of God
Revelation 12:6:	A place prepared of God
Revelation 12:10:	*A kingdom of our God*
Revelation 12:17:	The commandments of our God
Revelation 15:2:	The harps of God
Revelation 15:2:	The vials of the wrath of God
Revelation 16:14:	The great day of God Almighty

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Revelation 17:17:	The words of God
Revelation 19:9:	The true sayings of God
Revelation 19:13:	*The Word of God*
Revelation 19:15:	The winepress of the fierceness and wrath of Almighty God
Revelation 19:17:	The supper of the great God
Revelation 20:6:	*Priest of God and of Christ*
Revelation 21:3:	*The tabernacles of God*
Revelation 22:1:	*The throne of God and of the Lamb*

With regard to the law of first mention, here is a complete list from the Apocrypha of those things that are of God:

1 Esdras 1:48:	The laws of the Lord God of Israel
1 Esdras 1:54:	The ark of God
1 Esdras 5:44:	The temple of God
1 Esdras 5:48:	The altar of the God of Israel
1 Esdras 5:49:	Moses, the man of God
1 Esdras 5:57:	The house of God
1 Esdras 6:1:	The name of the Lord God of Israel
1 Esdras 7:4:	The commandment of the Lord God of Israel
1 Esdras 7:9:	The service of the Lord God of Israel
1 Esdras 7:15:	The works of the Lord God of Israel
1 Esdras 8:14:	The temple of the Lord their God
1 Esdras 8:15:	The altar of the Lord their God
1 Esdras 8:16:	The will of thy God
1 Esdras 8:18:	The temple of thy God
1 Esdras 8:19:	The law of the Most High God
1 Esdras 8:21:	The law of God
1 Esdras 8:23:	The wisdom of God

1 Esdras 8:23:	The law of thy God
1 Esdras 8:27:	The help of the Lord my God
1 Esdras 8:52:	The power of the Lord our God
1 Esdras 8:59:	The house of our God
1 Esdras 8:72:	The Word of the Lord God of Israel
1 Esdras 8:79:	The house of the Lord our God
2 Esdras 2:45:	The name of God
2 Esdras 2:47:	*The Son of God*
2 Esdras 2:48:	Great wonders of the Lord thy God
2 Esdras 6:48:	The commandment of God
2 Esdras 10:16:	The determination of God
2 Esdras 16:62:	The Spirit of Almighty God
Tobit 3:16:	The majesty of the great god
Tobit 4:7:	The face of God
Tobit 5:16:	The angel of God
Tobit 12:6:	The works of God
Tobit 12:18:	The will of our God
Tobit 12:22:	The wonderful works of God
Tobit 13:11:	The name of the Lord God
Tobit 14:2:	The fear of the Lord God
Judith 4:2:	The temple of the Lord their God
Judith 5:18:	The temple of their God
Additions to Esther 10:10:	*The people of God*
Additions to Esther 13:14:	The glory of God
Additions to Esther 16:4:	The justice of God

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Addition to Esther 16:16:	*Children of the most high and most mighty, living*
Wisdom of Solomon 2:13:	The knowledge of God
Wisdom of Solomon 2:18:	*The son of God*
Wisdom of Solomon 2:22:	*The mysteries of God*
Wisdom of Solomon 3:1:	The hand of God
Wisdom of Solomon 5:5:	*The children of God*
Wisdom of Solomon 6:4:	*The counsel of God*
Wisdom of Solomon 7:14:	*The friends of God*
Wisdom of Solomon 7:25:	*The power of God*
Wisdom of Solomon 10:10:	*The kingdom of God*
Wisdom of Solomon 12:7:	*A worthy colony of God's children*
Wisdom of Solomon 12:26:	A judgment worthy of God
Wisdom of Solomon 14:11:	The creature of God
Wisdom of Solomon 15:19:	The praise of God
Wisdom of Solomon 16:18:	The judgment of God
Wisdom of Solomon 18:13:	The sons of God

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Ecclesiasticus 1:5:	The Word of God
Ecclesiasticus 1:18:	The gifts of God
Ecclesiasticus 17:29:	The loving-kindness of the Lord our God
Ecclesiasticus 21:5:	The ears of God
Ecclesiasticus 24:23:	The covenant of the Most High God
Ecclesiasticus 25:6:	The fear of God
Ecclesiasticus 41:8:	The law of the Most High God
Ecclesiasticus 41:19:	The truth of God
Ecclesiasticus 45:1:	Moses, beloved of God
Ecclesiasticus 46:1:	*The elect of God*
Ecclesiasticus 47:18:	The name of the Lord God
Ecclesiasticus 49:3:	The worship of God
Baruch 1:10:	The altar of the Lord our God
Baruch 1:18:	The voice of the Lord our God
Baruch 1:22:	The sight of the Lord our God
Baruch 3:13:	The way of God
Baruch 4:1:	*The book of the commandments of God*
Baruch 4:9:	The wrath of God
Baruch 5:5:	The remembrance of God
Susanna 1:55:	The sentence of God
2 Maccabees 3:24:	The power of God
2 Maccabees 4:17:	The laws of God
2 Maccabees 7:31:	The hands of God
2 Maccabees 8:13:	The justice of God
2 Maccabees 8:23:	The help of God
2 Maccabees 9:8:	The manifest power of God
2 Maccabees 9:18:	The just judgment of God

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2 Maccabees 13:15: Victory is of God
2 Maccabees 14:33: This temple of God
2 Maccabees 15:14: Jeremias, the prophet of God
2 Maccabees 15:27: The appearance of God

Keep this in mind as we go forward. Let's switch gears to Bible prophecy.

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CHAPTER 4

HOW SHOULD BIBLE PROPHECY BE INTERPRETED?

According to Steve Gregg, author of *Revelation: Four Views, Revised and Updated*,[41] there are four major approaches to the book of Revelation and Bible prophecy in general:

1. **The Futurist Approach:**

   This asserts that the majority of the prophecies of Revelation have never yet been fulfilled and await future fulfillment. Futurist interpreters usually apply everything after Chapter 4 to a relatively brief period before the return of Christ.[42]

2. **The Historicist Approach:**

   This is the classical Protestant interpretation of the Book of Revelation, sees the Book of Revelation as a pre-written record of the course of history from the time of John to the end of the world. Fulfillment is thus considered to be in progress at present and has been unfolding for nearly two thousand years.[43]

[41] Steve Gregg, *Revelation: Four Views, Revised and Updated* (Nashville, TN: Thomas Nelson, 2013).

[42] Ibid., 13.

[43] Ibid.

3. **The Preterist Approach:**

   This approach views the fulfillment of Revelation's prophecies as having occurred already, in what is now the ancient past, not long after the author's own time. Thus, the fulfillment was future from the point of view of the inspired author, but it is past from our vantage point in history. Some Preterists believe that the final chapters of Revelation look forward to the Second Coming of Christ. Others think that everything in the Book reaches its culmination in the past (70 A.D.).[44]

4. **The Idealist Approach:**

   This approach does not attempt to find individual fulfillments of the visions, but takes revelation to be a great drama depicting transcendent spiritual realities, such as the perennial conflict between Christ and Satan, between the saints and the anti- Christian world powers, the heavenly vindication of the martyrs and the final victory of Christ and His Saints. Fulfillment is seen either as entirely spiritual or as recurrent, finding representative expression in various historical events throughout the age, rather than in one-time, specific fulfillments. The prophecy is thus rendered applicable to Christians in any age.[45]

Likewise, according to Steve Gregg, there are two minor approaches:

1. **The Dramatic Approach:**

   This approach vies the Book of Revelation as being composed like a Greek drama, divisible into seven acts, with each of these divided into seven scenes. This view of Revelation has received greatest attention among those embracing the Idealist Approach to Revelation and is not actually a fifth approach. Because it is a view only of the structural composition of the Book, and not of the meaning of its prophecies, the Dramatic Approach to understanding

[44] Ibid.

[45] Ibid.

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Revelation would, theoretically, be compatible with any of the four major approaches.[46]

2. **The Literary-Analytical Approach:**

   a. **According to Morris Ashcraft:**

   The Literary-Analytical Approach begins with the assumption that Revelation was composed from different sources, which must be identified and dealt with accordingly. This approach is concerned with the interpolations, dislocations, sources and their evaluation. A common fault in this method is that the interpreter often stops short of the major question, What meaning did John intend to convey?[47]

   b. **According to Steve Gregg:**

   More to the point, this approach raises questions as to whether the Book is really the record of prophetic visions given to the seer, as it represents itself to be, or merely the literary production of a skilled editor, who disingenuously claimed inspiration for his work in order to bolster its credibility.[48]

The Futurist Approach

According to the futurist approach, everything from chapters 4 to 22 is yet future, with John representing the rapture of the church in Revelation 4:1. Futurism is further divided by their belief in the millennium and the timing of the rapture. There are three views about the return of Yahshuah:

1. Premillennial
2. Postmillennial

[46] Ibid.

[47] Ibid., 14.

[48] Ibid.

3. Amillennial

According to Robert G. Clouse, premillennialism

> affirms that the Lord's return will be followed by a period of peace and righteousness before the end of the world, during which Christ will reign as King in person. Usually Premillennarians have been taught that the Return of Christ will be preceded by certain signs such as the regathering of Israel to their ancient homeland, the preaching of the Gospel to all nations, a great apostasy, wars, famine, earthquakes, the appearance of the Antichrist, and a Great Tribulation. Details concerning this tribulation are sought in the middle chapters of Revelation.[49]

According to Robert G. Clouse, postmillennialism

> is the belief that the Kingdom of God is extended through Christian preaching and teaching as a result of which the world will be Christianized and will enjoy a long period of peace and righteousness. The new age will not be essentially different from the present, and it emerges gradually as an ever-larger share as the world's population is converted to Christianity. During this age, the Church assumes a greater importance, and many social, economic, and educational problems are solved. The period closes with the Second Coming of Christ, the resurrection of the dead, and the final judgment.[50]

Finally, according to Robert G. Clouse, amillennialism

> believes that the Bible does not predict a period of universal peace and righteousness before the end of the world. Instead, good and evil will coexist until the Second Coming of Christ when the dead will be raised,

[49] Ibid., 9–10.

[50] Ibid., 10.

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> and the last judgment held. The so-called Millennium is seen as symbol of the present age of the Church.[51]

This is concurred by John Noe, president of the Prophecy Reformation Institute, in his article entitled "A Preterist-Idealist Understanding of Revelation."[52] Noe states, "Dispensational premillennialism is known for its insistence that the words of prophecy be interpreted literally whenever this does not lead to absurdity."[53] Therefore, they maintain a "futuristic interpretation of Revelation."[54] But historic premillennialists "combine the futurist and preterist views, stipulating that it had a message for John's own day and that it also represents the consummation of redemptive history."[55] Since most premillennialists date the writing of the book of Revelation to AD 95–96,[56] "they believe its focus is not on a contemporary fulfillment at all, but on the last period(s) of world history"[57] and "speaks of the personal return of Christ to earth."[58] They state that this view "best accords with the principle of literal interpretation."[59] According to Revelation 1:19, which states, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter," "[t]hey trifurcate the prophecy as the past vision of the glorified Christ (Chapter 1, especially verses 11–18) . . . the present condition of the churches (Chapters 2–3) . . . and as the third part, the future happenings (Chapters 4–22)."[60] This is the premillennial view of futurism.

With regard to the rapture, according to Don Stewart of Calvary Chapel in his YouTube presentation "The Rapture of the Church," there are eight views of the rapture:[61]

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[51] Ibid.

[52] John Noe, *An Exegetical Basis*, 767–96.

[53] Ibid., 771.

[54] Millard J. Erickson, *A Basic Guide to Eschatology* (Grand Rapids, MI: Baker Publishing Group, 1998), 97.

[55] Noe, *An Exegetical Basis*, 771.

[56] Robert L. Thomas, *Revelation 1-7* (Chicago, IL: Moody, 1992), 20.

[57] Ibid., 32.

[58] Ibid., 33.

[59] Ibid., 34.

[60] Ibid., 115.

[61] Don Stewart, "The Rapture of the Church," YouTube, October 31, 2014, accessed July 31,

1. There is no such thing as the rapture in the Bible; it is only symbolic of something.

2. There is a partial rapture theory from the nineteenth century in which only "mature believers" are raptured.

3. There is a before, during, and after theory of the seventieth week of Daniel.

4. There is the pretribulation view (usually noted in Revelation 4:1).

5. There is the midtribulation view (3½-year point).

6. There is the prewrath view, which states that the rapture will occur before the "wrath of God" in Revelation 16 (5½-year point).

7. There is the post-tribulation View (7-year point).

8. There is a Rapture, but we don't know enough about it as to the timing.

Stewart ends his presentation with this: "The church age started suddenly and dramatically on Pentecost, and it will end suddenly and dramatically in the very near future."[62] Most futurists, like Don Stewart, hold to the pretribulation view of the rapture.

However, futurists also take things symbolically. Steve Gregg states that "everyone takes the Beast of Revelation symbolically, but Futurists take more things literally, then congratulate themselves that they have taken the higher moral ground than anyone else."[63] In other words, futurists take the book of Revelation literally, even though they ultimately take it symbolically.

> The question then becomes, "Is it literal?" The Bible does not say "literally." Gregg states:

2015, http://youtube.com/watch?v=pBslijeq_rlk.

[62] Ibid.

[63] Steve Gregg, "The Four Views, Part 2," YouTube, February 15, 2015, accessed August 19, 2016, https://www.youtube.com/watch?v=WQKgiacCuH4.

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> The downside to this is that pastors build their whole ministry on this view, but what if they are wrong? How many people become disillusioned and leave Christianity? Even though they keep getting it wrong; it doesn't matter—they state that whatever happens will happen! The attitude of the believer should be: "How does it affect my life?" The believer should be following Jesus no matter what! And, if the believer is following Jesus, should he/she be doing anything different? Futurists have the view that their view has to be right and that everyone has to know. Unfortunately, that is the wrong viewpoint to have. So, why is a whole ministry built on a view about predictions of the future, which are most likely not to be any more correct than any of the others? Ultimately, the believer should just live his/her life for Jesus and whatever happens, happens—a true believer will recognize what's going on in the world according to the Biblical signs![64]

According to "Who's Who in Bible Prophecy,"[65] futurism is widely held by many respected and influential modern-day teachers, such as J. R. Church,[66] Kevin Clarkson,[67] David Cloud,[68] Jimmy DeYoung,[69] Lambert Dolphin,[70] Daymond Duck,[71] Arnold Fruchtenbaum,[72] John

[64] Ibid.

[65] "Who's Who in Bible Prophecy, 2006–2016," Sound Christian, 2016, accessed August 22, 2016, http://wwwsoundchristian.com/prophecy/who/whoswho.pdf.

[66] J. R. Church and Gary Stearman, "The Pretribulation Rapture Parts 1–3," YouTube, September 29, 2010, accessed July 31, 2016, https://www.youtube.com/watch?v=riHQa9pAxkU.

[67] Kevin Clarkson, *Portraits of the Rapture* (Orlando, FL: Orlando Prophecy Conference DVD, 2015).

[68] David Cloud, *The Future according to the Bible* (Port Huron, MI: Way of Life Literature, 2013).

[69] Jimmy DeYoung, *Sound the Trumpets: The Four Major Trends of Bible Prophecy* (Chattanooga, TN: Shofar Communications, 2012).

[70] Lambert Dolphin, "Aspects of the Return of the Lord Jesus Christ: The Rapture and the Second Coming," ldolphin.org, March 21, 2004, accessed August 22, 2016, http://www.ldolphinorg/Return.html.

[71] Daymond Duck, *The Book of Revelation* (Nashville, TN: Thomas Nelson, 2006).

[72] Arnold Fruchtenbaum, "The Rapture of the Church," ariel.org, http://www.ariel.org/dox/pdf/mbs039.pdf.

Hagee,[73] David Hamblin,[74] Ed Hindson,[75] Mark Hitchcock,[76] Dave Hunt,[77] Thomas Ice,[78] Terry James,[79] Jerry B. Jenkins,[80] Tim LaHaye,[81] Clarence Larkin,[82] Greg Laurie,[83] Hal Lindsey,[84] Chuck Missler,[85] J. Dwight Pentecost,[86] J. Randall Price,[87] Bill Salus,[88] Chuck Smith,[89] Gary Stearman,[90] Paul Lee Tan,[91] and John F. Walvoord.[92] (This list is not all-inclusive.) It is rather disturbing that there are articles on the Internet that state that Tim LaHaye is a thirty-third-degree Freemason and uses

[73] John Hagee, *Four Blood Moons* (Brentwood, TN: Worthy Publishing, 2013).

[74] David Hamblin, *Unveiling the Mysteries of the Last Days* (Mustang, OK: Tate Publishing & Enterprises, 2010).

[75] Tim LaHaye and Ed Hindson, *The Popular Encyclopedia of Bible Prophecy* (Eugene, OR: Harvest House Publishers, 2004).

[76] Mark Hitchcock, *The End: A Complete Overview of Bible Prophecy and the End of Days* (Carol Stream, IL: Tyndale House Publishers, 2012).

[77] Dave Hunt, *Countdown to the Second Coming* (Bend, OR: Berean Call, 1995).

[78] Tim LaHaye and Thomas Ice, *The End Time Controversy* (Eugene, OR: Harvest House Publishers, 2003).

[79] Terry James, *The Departure* (Crane, MO: Defender Publishing, 2010).

[80] Tim LaHaye and Jerry B. Jenkins, *The Left Behind Series* (Nashville, TN: Tyndale House Publishers, 1995–2004).

[81] Tim LaHaye, *The Rapture: Who Will Face the Tribulation* (Eugene, OR: Harvest House Publishers, 2002).

[82] Clarence Larkin, *Dispensational Truth or God's Plan and Purpose in the Ages* (Mansfield Center, CT: Martino Publishing, 2010).

[83] Greg Laurie, *Are These the Last Days?* (Ventura, CA: Gospel Light, 2006).

[84] Hal Lindsey, *The Late Great Planet Earth* (Grand Rapids, MI: Zondervan, 1970).

[85] Chuck Missler, *Prophecy 20/20* (Nashville, TN: Thomas Nelson, 2006).

[86] J. Dwight Pentecost, *Things to Come: A Study in Biblical Eschatology* (Grand Rapids, MI: Zondervan Publishing, 1964).

[87] J. Randall Price, *Jerusalem in Prophecy* (Eugene, OR: Harvest House Publishers, 1998).

[88] Bill Salus, *Psalm 83: The Missing Prophecy Revealed* (La Quinta, CA: Prophecy Depot Ministries, 2013).

[89] Chuck Smith, *The Final Act* (Costa Mesa, CA: Word for Today, 2007).

[90] Church and Stearman, *The Pretribulation Rapture Parts*.

[91] Paul Lee Tan, *The Interpretation of Prophecy* (Dallas, TX: Bible Communications, 2001).

[92] John F. Walvoord, *Every Prophecy of the Bible* (Colorado Springs, CO: David C. Cook, 2011).

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Masonic symbols on all his materials and that Hal Lindsey is really a Jesuit in disguise.[93]

> According to Steve Gregg, these teachers
>
> were trained in Futurism, by teachers from denominations who officially held this doctrine, and they were taught by teachers from denominations who were trained in it by teachers who officially held this doctrine called Dispensationalism, and that view arose in 1830.[94]
>
> According to Thomas Ice, dispensationalism is
>
> a system of theology (not a hermeneutical approach) that believes the Bible teaches God's single plan for history is accomplished through Israel and the church for the purpose of His glorification. This theology arises from a consistent use of grammatical-historical hermeneutic, also known as literal interpretation.[95]
>
> According to Steve Gregg, the downside of futurism is that
>
> [p]astors build their whole ministry on this view, but what if they are wrong? How many people become disillusioned and leave Christianity? These pastors keep getting it wrong! They don't understand that whatever happens, will happen![96]

However, where did this view come from and why? Well, all throughout Babylonian church history, the Reformers held to the traditional view of historicism, wherein the pope/papacy was the Antichrist system. The historicist view was the Protestant view for so long. Why was this called the Protestant view? Because the historicist

[93] William Saunders and Scott Johnson, "The Biblical Marking of Chuck Missler and the Claimers of Jesus Christ," Contending for Truth, February 14, 2012, accessed August 19, 2016, http://www.condentdingfortruth.com/wp-content/uploads2/Exposed-Chuck-Missler-Tim-LaHahaye-etc.pdf.

[94] Gregg, *The Four Views*.

[95] Thomas Ice, *A History of Dispensationalism* (PDF: Self-Published, n.d.), 1.

[96] Gregg, *The Four Views*.

view taught/teaches that the papacy was the beast of Revelation 13. Because all the Reformers were all historicists and they all taught that the papacy/pope was/is the beast, this made the pope look really bad.

Enter the Counter-Reformation movement by the pope. On August 15, 1534, Ignatius Loyola founded a secretive Catholic order called the Society of Jesus, also known as the Jesuits. The Jesuits definitely had a dark history of intrigue and sedition, and that was why they were expelled from

1. Portugal in 1759,
2. France in 1764,
3. Spain in 1767,
4. Naples in 1767, and
5. 5. Russia in 1820.

However, Jesuit priests had been known throughout history as "the most wicked political arm of the Roman Catholic Church."[97] In 1545, at the Council of Trent, the Catholic Church gave the Jesuits

> [t]he specific assignment of destroying Protestantism and bringing people back to the Mother Church. This was to be done not only through the Inquisition and through torture, but also through theology.[98]

The Jesuits were also commissioned by the pope

> [to] develop a new interpretation of Scripture that would counteract the Protestant application of the Bible's Antichrist prophecies to the Roman Catholic Church.[99]

Enter Spanish Jesuit priest Francisco de Ribera, SJ (1537–1591), and Italian cardinal Robert Bellarmine, SJ (1542–1621). In 1585, de

[97] Steve Wohlberg, "Left Behind by the Jesuits," imn.org, accessed August 3, 2016, https://www.Imn.org/articles/Left%20Behind%20by%20the%20Jesuits.pdf.

[98] Ibid.

[99] Ibid.

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Ribera published a lengthy commentary on the book of Revelation entitled *In sacrum beati Ioannis Apostoli, and evangelistiae Apocalypsin commentarij*, in which he claimed that the first few chapters of the book applied to ancient pagan Rome and that the rest of Revelation would take place sometime in the far future, during the final three and a half literal years immediately before the final coming of Yahshuah to this earth. At about the same time, Italian cardinal Robert Bellarmine, SJ, published a book with similar claims (*Disputationes de controversiis Christianae fidei* or *Polemic Lectures Concerning the Disputed Points of the Christian Belief against the Heretics of This Time*). This was the beginning of the futurist approach, and according to Steve Gregg:

> Everyone who studies this view knows this. No Protestant would touch this View for 200 to 300 years because they knew it was invented to protect the Pope and the Papacy.[100]

So how did futurism spread? In 1826, Dr. Samuel Roffey Maitland (1792–1866), the librarian to the archbishop of Canterbury (the archbishop of Canterbury is to the Church of England what the pope is to the Roman Catholic Church) read Francisco de Ribera's book and published a widely read book attacking the Reformation and supporting de Ribera's idea of a future one-man Antichrist. So, after Dr. Maitland's book became a hit came James H. Todd, "a professor of Hebrews at the University of Dublin, who accepted the futuristic ideas of Maitland, publishing his own supportive pamphlets and books."[101]

> Steve Wohlberg then stated:
>
> The much-respected Scottish Presbyterian minister, Edward Irving (1792–1834), the acknowledged forerunner of both the Pentecostal and Charismatic Movements, turned to the prophecies and eventually accepted the one-man Antichrist idea of Maitland, Bellarmine, and Ribera, yet he went a step further. Somewhere around 1830, Edward Irving began to teach the unique idea of a two-phase being a secret rapture prior to the rise of the

[100] Gregg, *The Four Views*.

[101] Wohlberg, "Left Behind."

> Antichrist. Where he got this idea is a matter of much dispute.[102]
>
> Steve Gregg stated that John Nelson Darby (1800–1882) of the Plymouth Brethren:
>
> [t]he Father of Modern Dispensationalism in 1830 incorporated this view as part of his Dispensational system, which was then carried throughout England and into America initially, and then wherever American missionaries went.[103]

Once this view reached America, Cyrus Ingerson Scofield (1843–1921) incorporated this into his famous Scofield Reference Bible in 1909. Wohlberg stated:

> This Bible became so popular in American Protestant Bible schools that it was necessary to print literally millions of copies. This, combined with the Moody Bible Institute and the Dallas Theological Seminary strong support of the teachings of John Nelson Darby, have also continued to fuel Futurism's growth.[104]

Because of the link among de Ribera, Bellarmine, Maitland, Todd, Irving, Darby, and Scofield, "futurism is now the most dominant, popular view of the Book of Revelation."[105] This is a fact based on Babylonian church history. This is not controversial; it's universally known.

Steve Gregg states the following disadvantages with futurism:[106]

1. It makes the Book of Revelation 90% irrelevant to Christians. IF Christians are going to be raptured in Revelation 4:1,

[102] Ibid.

[103] Gregg, *The Four Views*.

[104] Wohlberg, "Left Behind."

[105] Gregg, *The Four Views*.

[106] Ibid.

THEN the rest of the Book you might as well not worry about. It's irrelevant to us!

2. It makes it irrelevant to the original readers. Why write an Epistle to First Century Christians who are suffering now about things thousands of years into the future? [That's really comforting. Thanks.]

3. 3. It does not adequately recognize the symbolic character of the Apocalyptic literature.

Futurists have a really bad time with the following statements:[107]

1. **Revelation 1:1:**

   The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servant ***things which must shortly come to pass****; and He sent and signified it by His angel unto His servant John.*

2. **Revelation 1:3:**

   Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written herein: ***for the time is at hand****.*

3. **Revelation 1:19:**

   Write the things which thou hast seen, and the things which are, and ***the things which shall be hereafter.***

4. **Revelation 22:10:**

   And he saith unto me, Seal not the sayings of the prophecy of this book: ***for the time is at hand.*** This is in contrast to Daniel 12:4 which states, ***But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.*** John is told not to seal the Book of Revelation because it is for your generation; whereas, Daniel is told to seal his Book because it is not for his

[107] Ibid.

> generation. With regard to John's prophecy, it's coming NOW; it's HERE! There is urgency in the Book of Revelation.

So what do futurists do with these verses? According to Steve Gregg:

> They claim that a day to the Lord is as a 1,000-years . . . IF the Book were written to God, THEN you can use God's timing. However, this was/is written to people! People don't think of 2,000 years as a "short time." Some people state that "shortly" means "quickly" and that when it does happen, it will happen quickly. There's a strong emphasis on the "immediacy" of the fulfillment given through the Book.[108]

The Historicist Approach

The historicist approach states that the book of Revelation covers all *church history* from John's day to the Second Coming of Christ. This view holds to the principle of a year for a day (i.e., the number of days equals the number of years). So where is this theory in the Bible?

1. Based on *Numbers 13:25*:

   > "They [the children of Israel (i.e., the spies)] returned from searching the land [Canaan] after forty days." Because the children of Israel ultimately rebelled against Yahweh, according to Numbers 14:33–34, Yahweh decreed that "And your children shall wander in the wilderness *forty years*, and bear your whoredoms, until your carcasses be wasted in the wilderness. *After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise*."

2. Based on *Ezekiel 4:4–8*:

   > Yahweh told Ezekiel to "[l]ie thou also upon thy left side, and lay the iniquity of the House of Israel upon it: according

[108] Ibid.

to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of days, *three hundred and ninety days: so shalt thou bear the iniquity of the House of Israel.* And when thou hast accomplished them, lie again on thy right side, and *thou shalt bear the iniquity of the House of Judah forty days: I have appointed thee each day for a year.* Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. And behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege."

3. Based on *Luke 13:32–33*:

   Yahshuah confirmed this day for a year principle of Numbers 14:33–34 and Ezekiel 4:4–8 by describing his *three-year ministry* as *today*, *tomorrow*, and *the third day*.

4. Also, if we compare *Revelation 12:6 with 12:14*:

   We find that "a thousand two hundred and three score days" are the same as a *time*, and *times*, and *half a time*, showing that *three and a half times* equals *1,260 days*. Thus, each *time* must be *360 days*. Furthermore, *Revelation 13:5* speaks of *forty* and *two months*, which also adds up to *1,260 days* or *three and a half years* if we use *thirty-day months*. *Revelation 13:5* can be compared to *Daniel 7:25*, *time* and *times* and *the dividing of time*, since both verses are describing the same event (see also *Daniel 9:27, 12:7* and *Revelation 11:2*). Thus, we know that *seven times punishment* (*Leviticus 26:18, 21, 24, 28, 33*) equals *seven times 360* or *2,520 days*.

5. Also, the Hebrew Aramaic weights used in Babylon define the punishment:

   A *shekel* is *twenty gerahs* (Exodus 30:12, Numbers 3:47), and *gerahs* are the least common multiple of *menes* (*1,000 gerahs* each), *tekels* (or *shekels—20 gerahs* each) and *upharsins* (or *peres–500 gerahs* each) (Daniel 5:25–28), the words *mene, mene, tekel, upharsin* = 1,000, 1,000, 20, 500—*numbered*,

numbered, weighed, divided = total 2,520 gerahs of punishment when Israel would be divided.

Yahweh decreed a day for a year prophetically for the *house of Israel and the house of Judah*, as well as for *Babylon*. But there was something added to the day for a year. Yahweh would judge His people, Israel, and her enemies, *seven times*.

6. Based on *Leviticus 26:18*:

   Yahweh stated, "And <u>if</u> ye [Israel] will not yet for all this hearken unto *me*, <u>then</u> *I will punish you seven times more for your sins*."

7. Based on *Leviticus 26:21*:

   Yahweh stated, "And <u>if</u> ye will walk contrary unto *me*, and will not hearken unto *me*; *I will bring seven times more plagues upon you according to your sins*."

8. Based on *Leviticus 26:24*:

   YAHWEH stated, "*Then will I also walk contrary unto you, and will punish you yet seven times for your sins.*"

9. Based on *Leviticus 26:28*:

   Yahweh stated, "*Then I will walk contrary to you also in fury; and I, even I, will chastise you seven times for your sins.*"

10. Based on *Leviticus 26:33*:

    Yahweh stated, "*And I will scatter you among the heathen* [*goy* = nations], *and your land shall be desolate, and your cities waste*."

11. Based on *Jeremiah 25:12–14*:

    Yahweh stated, "*And it shall come to pass, when seventy years are accomplished, that <u>I will punish the king of Babylon, and that nation</u> saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. <u>and I will</u>*

> *bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.*"

So instead of *seven times* being *seven years* of *punishment*, we have *2,520 years punishment of Israel*. Let us count Israel's *seven times' punishment*, which coincides with the *times of the Gentiles*, when wild beast Gentile nations will rule the world (Luke 21). (When crossing from BC to AD dates, it is necessary to add a year to the figure since there is no year 0.)

In 931 BC, Jeroboam—a type of Antichrist who instituted idol worship statewide in Israel—separated from the house of David and established the worship of the golden calves in about 930 BC (1 Kings 12:25–29). Now 2,520 years from 931 brings us to 1589 + 1 = 1590. The defeat of the Spanish Armada in 1588 began the decline of Catholicism or idol worship. The Puritans fled from Britain to Holland in 1593.

In 745 BC, Tiglath-pileser (called Put in the Bible—2 Kings 15:19, 1 Chronicles 5:26), the king of Assyria, began the first invasion against Israel in the reign of Menahem (2 Kings 15:19–20). *Putnam's Dictionary of Events* stated:

> 745 B.C. Accession of Tiglath-Pileser III of Assyria, who wages war against Chaldea, Syria, and the Kingdom of Israel.

Langer stated:

> Tiglath-Pileser III of Assyria (745-727) forced Menahem (744 B.C.) and Pekahiah (738 B.C.) to pay tribute.

From 745 BC, we add *2,520 years* to get to 1775 + 1 = *AD 1776*, the very year that the American Declaration of Independence was signed and Americans no longer paid tribute. In 740 BC, Tiglath-pileser began the second invasion against Israel in the reign of Pekah (2 Kings 15:20). He invaded the northern region of the land (Naphtali and Galilee—2 Kings 15:29), coming down south to the level of the Sea of Galilee, where he

turned eastward and invaded the eastern portion of Israel, Transjordan, which reached southward nearly to the level of the Dead Sea. "The Reubenites, the Gadites, and the half-tribe of Manasseh" were brought "unto Hala, and Habor, and Hara, and to the River Gozan, unto this day" (1 Chronicles 5:26). So they didn't return to Palestine after the 70 years of captivity of Judah since 1 Chronicles was written after that event.

From 740 BC, we add *2,520 years* to get to 1780 + 1 = *AD 1781*. This was the year that the Articles of Confederation were ratified and adopted by the original thirteen states, making the first Constitution of the United States. Americans (Manasseh) were now united. They had been divided exactly 2,520 years before. Cornwallis surrendered at Yorktown on October 19, 1781, also, which rapidly brought the war to a close soon thereafter. "After two days [2,000 years], he will revive us; in the third day [520 years], he will raise us up!" (Hosea 6:2). *That was 2,520 years.* According to Isaiah 9:1, these first two invasions of Israel were fulfilled: "*At the first, he lightly afflicted the land of Zebulun and the land of Naphtali* [the first invasion] *and afterwards, he did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations* [the second invasion]."

From 721 to 718 BC, Shalmaneser—whose commander in chief was Sargon—besieged the reign of Hoshea (2 Kings 17:3–5). "In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and Habor by the river of Gozan, in the cities of the Medes" (2 Kings 17:6). This invasion terminated the kingdom of Israel. Twenty-seven thousand two hundred eighty Israelites were led captive (see Sargon's Assyrian inscription). But Sargon didn't remove the entire nation of Israelites (see 2 Kings 18:9–12, 2 Chronicles 30–31 and 34; cp. Hosea 1:4 with 1:6).

From 721 BC, we add *2,520 years* to get to 1799 + 1 = AD 1800. Samaria, the capital city of the Northern Kingdom, was destroyed in 721 BC and *2,520 years* later saw the building of Washington DC in 1800.

It was this very year (October 1, 1800) that Spain gave France the Louisiana Territory. The United States under Pres. Thomas Jefferson purchased this territory in 1803 from Napoleon (718 BC + *2,520 years*). Thomas Jefferson bought 827,987 square miles of land from France for about $15 million. That was just under four cents per acre. Israel's land had been lost to Assyria exactly *2,520 years* before. Just as Reuben anciently lost the birthright, so again in 1803, he sold to Joseph the birthright of rich farmland.

This very year, 1800, was also when England, Scotland, and Ireland united to become "Great Britain." These Ephraimites and Judahites had been divided in 721 BC because the Assyrians left the kingdom of Judah alone and only invaded the kingdom of Israel. Except for "gleaning grapes" from the ten tribes (Isaiah 17:6, 2 Chronicles 34:9), "There was none left, but the Tribe [kingdom] of Judah only." The Act of Union of Great Britain and Ireland occurred on January 1, 1801, to become the United Kingdom, ruled over by a descendant of King David. England's war ended with France in 1801 after General Abercrombie defeated the French Army at Alexandria.

From 721 to 718 BC, Israel was besieged by Shalmaneser of Assyria and taken captive. Ezekiel, over a century later in 593 BC (Ezekiel 1:2), prophesied that this captivity would last *390 years* (Ezekiel 4:3–5), which brought us to 331 BC, when Medo-Persia was conquered by Alexander the Great, who defeated Darius first at Issus and then at Arbela and Gaugamela—all in the same year. The house of Israel gained its freedom as a Scythian nation after *390 years* of slavery to successive gentile powers and started migrating to Scotland.

We read that "Sennacherib, King of Assyria" came "up against all the fenced cities of *Judah* and took them" (2 Kings 18:13, Isaiah 36:1). There were forty-six fortified cities from which 200,150 Jews were taken captive in around 700 BC. Now if we added *2,520 years* to *700 BC*, we would come to *AD 1820 + 1 = AD 1821*, when there was a fiscal union and amalgamation of the currencies of Great Britain and Ireland. Scotland and Northern Ireland were partly *Judahite*. Also, Jutes had settled in Kent and the Isle of Wright together with adjacent parts of Hampshire. In 677 BC, Esarhaddon—son of Sennacherib—invaded Judah (2 Chronicles 33:11) and the remnant of Israel when they were ruled by an Assyrian governor and replaced them with Samaritans (2 Kings 17:24, Ezra 4:2). The fulfillment for Judah came in *1844*, when the sultan of Turkey was forced by the powers to give religious liberty to the Jews *2,520 years* from the overthrow of Judah. For Israel, this invasion fulfilled Hosea 1:6 that said, "I will no more have mercy upon the House of Israel, but I will utterly take them away." As Isaiah 7:8 stated, "Within three score and five years shall Ephraim be broken that it be not a people." This was uttered about 742 BC, making 677 BC 65 years later (cp. Hosea 1:4). There was left in the nest "none that moved the wing, or opened the mouth, or peeped" (Isaiah 10:14).

From 677 BC, we added *2,520 years* to get *1843 + 1 = 1844*. One year later, in *1845*, the United States annexed the Texas territory, which included large parts of New Mexico, Colorado, Kansas, and Oklahoma, as well as what would be known as Texas today. In *1846*, the Pacific Northwest was given to the United States by Great Britain via treaty. In *1848*, the United States acquired California, Nevada, Utah, Arizona, and more from Mexico through cession. In *1853*, the United States bought a relatively small slice of land known as the Gadsden Purchase. Then in *1867*, Alaska was purchased from Russia for $7.2 million, which was two cents per acre. In *1898*, Hawaii was annexed. Just as *677 BC* started a slow, snowballing, cumulative collapse of Israel, which took some time to accomplish, so the United States began a slow rise to great wealth beginning in *1844*. In ancient times, it took years to besiege cities, transport armies and populations, and plunder and remove booty and take possession of the land.

In summation, a biblical year is 360 days, a day for a year, seven times' judgment by Yahweh:

360 *days* x 7 = 2,520 *years* Sound familiar?
360 *days* x 3.5 = 1,260 *years* Sound familiar?

From a historicist viewpoint, prophecy is always viewed in years, not days. So let's see what happens.

> *The house of Israel* was taken captive by the Assyrians from *745 to 721 BC*.
>
> *If* we added *2,520 years* to *745 BC*, *then* we would come to *1775 + 1 = AD 1776*.
>
> What happened in *1776*? *The birth of the United States of America (Manasseh).*
>
> *If* we added *2,520 years* to *721 BC*, *then* we would come to *1799 + 1 = AD 1800*.
>
> What happened in *1800*? *The birth of Great Britain (Ephraim).*

The house of Judah was taken captive by the Babylonians in *604 BC*.

If we added *2,520 years* to *604 BC*, *then* we would come to *1916 + 1 = AD 1917.*

What happened in *1917*? The Balfour agreement was issued.
General Allenby took Jerusalem, which came under British (Ephraim) mandate.

The kingdom of Babylon took the house of Judah captive in *604 BC*.

If we added *2,520 years* to *604 BC*, *then* we would come to *1916 + 1 = AD 1917.*

What happened in *1917*? *Mystery Babylon* came on the scene.
The Jewish Bolshevik Revolution took over Christian Russia, killing over sixty-six million Christians during their revolution.

(More on *Mystery Babylon* later.)
Which *approach* do you think should be followed?

The Preterist Approach

The word *preterist* means "fulfilled in the past." Most preterists argue that Bible prophecy has been fulfilled with the destruction of Jerusalem in AD 70, while some have applied it to the fall of Rome in AD 476. This is concurred by John Noe:

> Most Preterists believe that the Book of Revelation speaks to particular circumstances and events that were fulfilled within the lifetime of the Book's original First Century

> audience and that there is nothing in it about our future. Rather, it was concerned fully and exclusively with the First Century and not with subsequent periods. This view places its date of writing prior to A.D. 70—most likely, between A.D. 63 and 68—and its soon fulfillment in A.D. 70 in conjunction with Christ's divine visitation, coming, and return in the destruction of Jerusalem and the Temple.[109]

According to Steve Gregg, some of the advantages to the preterist approach are the following:[110]

1. It makes really good sense of those verses the Futurists have a hard time dealing with—IF it were written during Nero's reign. IF so, then all of the Book of Revelation is attributed to Nero, which fulfills a literal interpretation of the Book of Revelation. [Futurists take the most nonliteral view with regard to time statements, which are found at the beginning and ending of the book.]

2. The Preterists take the beginning and the ending literally and the middle part symbolically; while the Futurists do the opposite. They take the beginning and the ending symbolically and the middle as literally as possible.

3. IF the Preterist View is true, THEN it is relevant to the original reader.

4. It also agrees impressively with Josephus' writings of *The War of the Jews*, in which Josephus was a Jewish general who participated in the wars. He was captured by the Romans and surrendered after seeing how strong they were in order to save Jewish lives. He remembered what Jeremiah had said, "Surrender, you live, if not, you die." Josephus became an interpreter for Titus the Roman General. Because of this, the Jews still to this day think of Josephus as a traitor. With the Romans, Josephus was able to write *Antiquities of the Jews* and *Wars of the Jews*. With that being said, if it were not for

[109] Noe, *An Exegetical Basis*, 767.

[110] Gregg, *The Four Views*.

Josephus' works, we would not know what truly happened to the Jews.

Likewise, some of the disadvantages are as follows:[111]

1. It is totally vulnerable to the date of writing, i.e. IF the Book of Revelation were written during the time of Diocletian, THEN the prophecies are worthless. The Preterist View only works IF the Book were written during the time of Nero, i.e. before 70 A.D. So, the Preterist View depends 100% upon the early date of the writing. [This is the only view that is vulnerable on this point.]

2. It is said that the Preterist View had a similar beginning as the Future View. Spanish Jesuit Priest Luis de Alcasar (1554–1613) published a book titled, *Vestigatio Arcani Sensus in Apocalypsi*, in which he proposed that all of the Book of Revelation applies to the era of pagan Rome and to the first six centuries of Christianity.

   According to Pastor W. J. Mencarow:

   > The question becomes, *Why would two Jesuit priests put forth two different eschatological views, when both had to receive permission from the Pope himself to write their books. Well, the answer is that the Pope did not care that the books he authorized directly contradicted each other. All he cared about was the one thing they had in common: The divine supremacy of the Papal office. Here is the key: IF the Book of Revelation is about events during ancient Roman rule (as taught by Preterist De Alcazar) or events at the very end of time (as taught by the Futurists De Ribera and Bellarmine), then its cannon, as the Protestant Reformers said, teach that the Beast of Revelation is the Roman Catholic Church and the Antichrist is the Papacy.*[112]

[111] Ibid.

[112] W. J. Mencarow, *The Book of Revelation* (Unpublished Notes).

So, there are two interpretations of the book of Revelation that have been put forth by the Jesuits. Are they correct, and can one trust them? *No* because they are the fruit of a very *bad tree* (i.e., the Jesuits).

The Idealistic Approach

The idealistic approach, a.k.a. the spiritual view, uses the allegorical method to interpret the book of Revelation, which has been introduced by Origen (AD 185–254) and made prominent by Augustine (AD 354–420). According to this approach, the events of the book of Revelation are not tied to specific historical events. The other views try to assign a time of fulfillment of the prophecies either in the future or in the past or spread out over the whole age of the *church era*.

According to Steve Gregg:[113]

There are certain timeless truths that are always true at all times and these visions are simply symbolic descriptions of those truths, such as:

1. The Sovereignty of God as the main theme of the Book of Revelation. That is a truth all the time as depicted by these visions.

2. The Spiritual Warfare between Jesus Christ (The Church) and Satan. That is an ongoing thing for all time. That is a timeless reality.

3. The Victory of Christ over the powers of evil. This is always true.

4. The vindication of the martyrs in Heaven. This is always true as well.

In other words:

> The Book of Revelation would be like us taking the Book of Pilgrim's Progress, which is the most widely read book in the world besides the Bible. Pilgrim's Progress was written by John Bunyan, a Puritan, while he was

[113] Gregg, *The Four Views.*

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> in jail (for preaching the Gospel in England outside of the Church). All of the characters in Pilgrim's Progress represent some spiritual truth. This is an incredibly profound allegory of the Life of Christ—much like the Book of Revelation.[114]

The idealist approach looks for the spiritual lesson behind everything. The advantage to this view is that

> [i]t avoids the harmonizing of events with anything historical either future or past. Therefore, it doesn't need to be specific with anything connecting to history because it doesn't claim any such connections.[115]

The disadvantage is that

> [i]n Revelation 1:1, it says that this is a prophecy which must shortly come to pass. This requires actual events, things that must take place, i.e. it is a Book of prophecy of things that are about to happen.[116]

In conclusion, each approach and combinations thereof are held by Christians everywhere. All the approaches have been around for quite some time now, and all of them have smart, godly people who hold them. For example, in America, the most popular approach is the futuristic approach, while in Canada and England, the most popular view is the idealistic approach. This author has personally found that ecclesiae outside the Western world hold to the historicist approach.

With all that being said, there is more than enough proof that Yahweh works using multiple fulfillments with regard to Bible prophecy in general. Of course, there are specific prophecies that have been or will be fulfilled; but we, as His creation, cannot put the Creator in the box. He is outside *time*.

It is my honest opinion that the correct view of the book of Revelation overall is the historicist approach. However, with that being said, even though the Jesuits have come up with the preterist and

[114] Ibid.

[115] Ibid.

[116] Ibid.

futurist views and Origen and Augustine have spiritualized the Bible, this author can see their points of view as well. Remember, the house of Israel, the house of Judah, and the kingdom of Babylon have been judged from a historicist view. Will Yahweh yet judge them again *seven times* in *days* (*2,520/1,260*)?

> Or rather, are we at the end? According to S. Douglas Woodward's *Rebooting the Bible*,[117]
>
> The King James Version was created using the Masoretic Text (MT), and therefore, *was corrupted long before today.* It happened nineteen centuries ago. This corruption was intentional. It was carried out by those rabbis who survived the destruction of Herod's Temple. Roman authorities granted them permission to create an academy in the town of Jamnia (Javneh), on the coast near Tel Aviv. There, changes were made to the original Old Testament, that focused on two areas: First, the Messianic passages of the Old Testament; and secondly, two chronologies in Genesis, Chapter 5 and 11 . . . The rabbis, headed by Rabbi Akiba ben Yosef, sought to recreate Judaism while at the same time quashing the rival cult known as Christianity. Rabbinic authorities decided to obscure specific passages that supported Christian evangelists who preached Jesus of Nazareth was the promised Messiah.[118]
>
> Woodward continues:
>
> At Jamnia, these rabbis created an alternate *Vorlage*, or original scripture, from which a new Greek translation would be created that contradicted the Greek Septuagint, hoping to replace this Greek Bible used by Christian apostles and teachers, especially for the Jewish communities globally. After three centuries had elapsed, and with some help from the Christian patrons Origen and later Jerome, the rabbis ultimately succeeded, at least to a meaningful

[117] S. Douglas Woodward, *Rebooting the Bible* (Oklahoma City, OK: Faith Happens Book, LLC, 2018).

[118] Ibid., xii.

extent. This would lead to one Latin and three new Greek versions based upon this Vorlage. The "revised" Vorlage differed from the original Bible, compiled (so tradition tells us) by Ezra and then safeguarded by Nehemiah and the other courageous Jews (Judahites) that returned from the Babylonian Empire in the Fifth Century B.C. (circa 445 B.C.) This new rabbinic (corrupted) Hebrew Vorlage was created about 100 A.D., while the later Greek versions were originated before the end of the Second Century A.D., and the Latin Vulgate, approximately 400 A.D. The Septuagint's Pentateuch was finished 380 years before the rabbinic Vorlage and 680 years before the Vulgate.[119]

You see, the Septuagint had been translated in Alexandria, Egypt, from the authentic Hebrew Vorlage brought from Jerusalem for the translation. Why did the Hebrew Vorlage differ? For the rabbis, the prophecies concerning the Messiah as translated in the Septuagint easily applied to Jesus. They rejected Jesus was the Messiah. Nevertheless, Christians believed it was obvious that Jesus had fulfilled the prophecies of Moses, David, Isaiah, and the other ancient prophets. Additionally, because the tradition of the Jews held that the Messiah would arrive near the time Jesus appeared on the scene, the timing of the Messiah's arrival had to be altered so that Jesus would not be identified as the Christ. Thus, over one thousand five hundred years (1,500) were cut from the original Genesis genealogies/chronologies. And another 130 years or so were deleted by the rabbis in the timing laid out in Daniel's prophecy of the 70 Weeks of Years. Their efforts amount to a conspiracy to disqualify Jesus as the Christ. To accomplish this, Rabbi Akiva and his disciples at Jamnia obscured the Messianic prophecies and the chronology of Genesis from Adam to Abraham. Given the New Testament authors used the Septuagint 90% of the time when quoting the Old Testament, perhaps ironically, Christianity preserved the meaning of the original Hebrew in these specific passages.[120]

[119] Ibid., xiii.

[120] Ibid., xiii–xiv.

If this is the case, *then* where are we in the timeline when it comes to Bible prophecy? Are we closer to the Gog/Magog war of Ezekiel 38 and 39 than we think? Some scholars put it at the end of the millennium, when *Satan is loosed for a season*. And what does *Satan* really mean? Who is our adversary today?

The sixth seal has not happened yet, but the other five seals have been occurring since the Crucifixion and increasing in numbers and magnitudes. When one does a word study on *unripened figs*, one can find out the timing of the sixth seal. We are getting very close; just ask any noncorrupt seismologist. Yahweh did not leave us out in the cold. Let us use our time wisely with the great electronic tools that we have today and find out the literal meaning of Yahweh's Word instead of spiritualizing it. That way, we will be prepared as Yahweh wants us to be.

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CHAPTER 5

WHO ARE THE KEYS TO BIBLE PROPHECY?

Bertrand L. Comparet (1901–1983), a former San Diego attorney and a pastor for forty years, stated the following with regard to Bible prophecy:

> Today, we easily see how each of the great events of the Old Testament days was prophesied long in advance. Yet, the people were strangely blind to it when the events were coming upon them. Today, it is the same; the prophecies concerning the end of the age are being fulfilled; yet the people in most churches cannot make head or tail of it. They wait expectantly for the smallest things to happen, meanwhile being blind to what is actually happening to them. *This is because they don't know to whom the prophecies apply, so they look to the wrong people, in the wrong place, for their fulfillment. Yahweh did not prophesy indiscriminately about everything and everybody.* To understand prophecy, you must know to whom the prophecy is addressed. Bible prophecies are grouped into certain main lines, each with its own subject.[121]

[121] Bertrand L. Comparet, *The Complete Works of Bertrand L. Comparet* (PDF: Self-Published, 1983), 98.

1. **Messianic Prophecies Concerning Yahshuah.**

   They foretold His virgin birth, the place where He would be born, many details of His ministry, healing the sick, giving sight to the blind. All the details of His Betrayal and Crucifixion were given, and His Resurrection on the Third Day, etc. Obviously, only *Yahshuah* could fulfill these, if you waited for someone else, you could reach only doubt and confusion. All the other main lines of prophecy are also directed specifically to some one subject and cannot be fulfilled by anyone but the people concerning whom they were written.[122]

2. **Prophecies Concerning the Twelve (12) Tribes of Israel.**

   As we know, Israel split into two nations upon the death of Solomon in 975 B.C. and the two nations then had their separate histories and different destinies to fulfill. Either one alone of the two nations it became and of course, not by any Gentile people cannot fulfill prophecies relating to the whole House of Jacob.[123]

3. **The Two Tribed Nation of Judah.**

   Judah and Benjamin remained when the Ten Tribed Israel split away from it. These prophecies deal with the short-lived nation foretelling its captivity in Babylon for 70 years. Then, it tells about the return of a remnant to build the 70 weeks nation foretold by Daniel, which would fulfill and outlive its purposes in 490 years. It was to provide the sanctuary for Yahshuah's First Coming and His Sacrifice for us on the Cross. After that, it served no further purpose and within one generation, it disappeared from history. Just as it is obvious that China, Rome, or Argentina could not fulfill any of these prophecies, neither could the House of Judah fulfill prophecies that do not concern her.[124]

[122] Ibid.

[123] Ibid.

[124] Ibid.

4. **The House of Israel.**

Beginning as the Ten Tribed Nation, which broke away from Judah, they had a separate destiny. It was to be Yahweh's dominion. It must become a great nation and a company of nations. It must be Yahweh's battle-axe and weapons of war, with which He broke up the evil, pagan nations of the Earth. It must become a great seafaring people, from the Norse Vikings of the several centuries following the decay of the Roman Empire, down through the mighty navies of Great Britain and the United States. Its people must multiply like the stars in heaven in number and they must receive the New Covenant and become Christians. They must possess and develop the lands, which other people had allowed to remain desolate. They must take Yahweh's religion and civilization to many lands, to show forth His praise in the Earth. All these prophecies concern the House of Israel only and nobody, but the Anglo-Saxon, Scandinavian, and Germanic nations have fulfilled them. These, we know to be the living generations of Yahweh's people Israel.[125]

5. **The Jews.**

Here, willful blindness of most churches has utterly confused their religion. They persist in applying Yahweh's prophecies about Israel to the Jews. Since the Jews never did and never could fulfill any of these, such churches have to make excuses for the apparent failure of prophecy and their faith is badly weakened. They must pretend the time has not yet come for fulfillment of any of these prophecies, so the Jews can do these things in some indefinite future. This blinds them to the fact these prophecies have already been fulfilled by the real Israel. These have been fulfilled so far that nothing is left to watch for, but *the Russian and Chinese Communist attack on the unwalled cities of Israel, then the Second coming of Yahshuah*, for which they are not prepared.

In Isaiah 65:15, Yahweh said to the Jews, "*Ye shall leave your name as a curse to My Chosen, for Yahweh shall slay thee and*

[125] Ibid., 98–99.

call His Servants by another name." In Jeremiah 24:9, Yahweh said that the Jews would become "*a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them*." In Isaiah 3:9, Yahweh prophesied that they would be recognized by their faces: "*The show of their countenance doeth witness against them and they declare their sin as Sodom, they hide it not*." According to Ezekiel 5:11–12, Yahweh describes what would happen to the Jews: "*A third part shall fall by the sword around about thee; and I will scatter a third part unto all the winds and I will draw out a sword after them*." All these things have happened, but this has been overlooked by those who were watching only for that which the Jews couldn't do because Yahweh had foretold that only Israel could do it.[126]

6. **The Throne of David.**

In these prophecies, Yahweh promised the Throne of David would always rule over at least a part of His People. That the House of David will never lack a descendant to sit upon that Throne. Finally, Yahshuah, who is born of the House of David, will return to rule the entire world from the throne. We know that the royal families of Britain and the Scandinavian countries are descended from David. In all these centuries, these prophecies have never failed for even one day; the final fulfillment of Yahshuah's return is drawing near.[127]

7. **The Babylonian Succession of Empires.**

This is told principally in Daniel and Revelation. Their rise to power, their brutal character, their Satanic, but futile opposition to the nations of Israel, and their fall, all occurred as prophesied. The final stages of these prophecies are happening before our eyes today when you know who is who.[128]

[126] Ibid., 99.

[127] Ibid.

[128] Ibid.

8. **The Kingdom of YAHWEH.**

This is not something to begin in the vague future. Daniel's continued prophecy, after foretelling the Babylonian succession of empires, beginning with King Nebuchadnezzar to whom he spoke is recorded in Daniel 2:44, "*In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever.*" The Kingdom of Yahweh was set up on Earth centuries ago, *in the days of the kings of the Babylonian succession of empires*. It is still here and most of you are living in It.[129]

9. **The Church.**

This is not a nation; it has no armies or navies. It rules no territories; it conducts no commerce; it is not as numerous as the stars; but it is a little flock. It is the spiritual center of the Nations of Israel, but it fulfills only its own prophecies and none of the prophecies of Israel are transferred to it.[130]

Bertrand L. Comparet concludes:

> These nine main lines of prophecy are like as many different trains, coming from different places with different passengers and arriving at the depot on different tracks. You will miss your train if you wait at the wrong platform. Never in all eternity will a Gentile train arrive on an Israel platform, nor will an Israel train arrive at a Jewish platform, nor a Kingdom of Yahweh train at a Church platform. *The only key to the understanding of prophecy is to watch for each train of prophecy at its own platform!*[131]

[129] Ibid.

[130] Ibid., 100.

[131] Ibid.

In summary so far, we have established the foundation for the following:

1. What is etymology?
2. What is a type in the Bible?
3. What is the law of first mention?
4. How should Bible prophecy be interpreted?
5. Who are the keys to Bible prophecy?

Now we will turn our attention to the title of this book, *Why Did Yahweh and His Son, Yahshuah, Say What They Said?*

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CHAPTER 6

"I WILL PUT ENMITY BETWEEN THEE AND THE WOMAN, AND BETWEEN THY SEED AND HER SEED"

Genesis 2:4–25 states:

These are the *generations* of the *Heavens* and of the *Earth* when they were created, *in the day* that *the Lord* God made:

1. *The Earth*, and
2. *The Heavens*, and
3. *Every plant of the field before it was in the Earth*, and
4. *Every herb of the field before it grew*:

for the Lord God had not caused it to rain upon the Earth, and *there was not a man to till the ground*. But there went up a mist from the earth, and watered the whole face of the ground. *The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

And the Lord God planted a garden eastward in Eden; and there he put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also

> *in the midst of the garden, and the tree of knowledge of good and evil.* And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. *And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*
>
> And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. *And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his Father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.*

According to *The New Strong's Exhaustive Concordance of the Bible*, the word *Adam* in Hebrew is no. H120, *Adam*, which means

"man or human being."[132] This comes from no. H119, *Adam*, which means "to show blood in the face, i.e. to flush or turn rosy."[133] According to *Smith's Bible Dictionary*, the word *Adam* is

> [t]he name given in Scripture to the first man (created by the Lord God). It apparently has reference to the ground from which he was formed, which is called in Hebrew, *Adamah*. The idea of *redness of color* seems to be inherent in either word.[134]

According to *Wilson's Old Testament Word Studies*, the word *Adam* is

> [s]o named, as most commonly supposed, from being of a ruddy color. It is especially the denominative of the first man, who was the figure of the second Adam, the image of the invisible God.[135]

According to *The Complete Word Study Dictionary: New Testament*:

> There can be no doubt about the historicity of the account of Adam in Genesis. If this were a mere myth, it would not be used as the basis of New Testament theology. In I Corinthians 15:45, 47, allusion is made to Genesis 2:7; in Jude 1:14 to Genesis 5:3–18; in I Timothy 2:14 to Genesis 3:1–6, 13; in Matthew 19:4; Mark 10:7, 8 (cf. Ephesians 5:31) to Genesis 2:24; in Romans 5:12–19; I Corinthians 15:22 to Genesis 2:17; 3:19. All of these references of the New Testament assume the historicity of Adam and the events pertaining to him, as well as the authenticity of the Genesis record.[136]

[132] Strong, *The New Strong's Exhaustive*, H3.

[133] Ibid.

[134] William Smith, *A Dictionary of the Bible* (Nashville, TN: Thomas Nelson, 1986), 18.

[135] William Wilson, *Wilson's Old Testament Word Studies* (Peabody, MA: Hendrickson Publishers), 6.

[136] Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 1992), 79.

I believe that means that Adam could blush, doesn't it? I wonder what color Adam was. White, Caucasian perhaps?

Genesis 3:1–24 states:

> Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doeth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise*

> *thy head, and thou shalt bruise his heel. Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.* And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of they face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.
>
> And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden, Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

According to 1 Timothy 2:13–14, "For Adam was first formed, then Eve. And Adam was not deceived, but *the woman being deceived was in the transgression*." In short, Eve sinned.

The word *deceived* is Strong's no. G538, *apatao*, which means "to cheat, i.e. delude—deceive."[137] So how has Eve been deceived? There is a three-step process according to 1 John 2:16:

For *all* that is in the world,

1. *the lust of the flesh*, and
2. *the lust of the eyes*, and
3. *the pride of life*,

[137] Strong, *The New Strong's Exhaustive*, G10.

is *not of the Father, but is of the world*.

So who owns this world? *Ha Satan* (i.e., *the Accuser.*) Who has tempted Yahshuah the same way he has tempted Eve in the same three ways? *Ha Satan* (i.e., *the Accuser*).

1. "If thou be the Son of God, command that these stones be made bread," to which Yahshuah responded, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of God" (Matthew 4:3–4).

2. "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone," to which Yahshuah responded, "It is written again, Thou shalt not tempt the Lord thy God" (Matthew 4:6–7).

3. "The devil taketh Him up into an exceeding high mountain, and sheweth Him *all* the kingdoms of the world, and the glory of them; and saith unto Him, *all* these things will I give thee, if thou wilt fall down and worship me," to which Yahshuah finished the temptation by saying, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matthew 4:8–10).

As one can see, Ha Satan never changes his tactics; he just refines them. Ha Satan actually has the gall to use the same attack on Yahshuah as he has done on Eve. How can one be so blinded by arrogance as to think that the same temptations used on a human being could be used on Yahweh in the flesh? However, if one notices during this give-and-take, Yahshuah never questions Ha Satan's ownership of the world, which ultimately means that Ha Satan is the prince of this world.

> So how did that happen? Well, one just has to go back to Genesis 3 wherein:
>
> *The Shining One* [*Ha Nachash*—Strong's no. H5175, which comes from Strong's no. 5172, which means "to

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> practice divination"[138]] was more clever than any animal of the field that the Lord God had made. He asked the woman [*not the man*], Did God actually say, you are not to eat from any tree of the garden? But the woman [Eve] answered, We may eat from the trees of the garden but as for the fruit of the tree that is in the middle of the garden, God has said, You are not to eat from it, nor are you to touch it, or you will die. The Shining One told the woman, You certainly will not die! Even God knows that on the day you eat from it, your eyes will be opened and you'll become like God, knowing good and evil.[139]

Sounds like modern-day transhumanism, doesn't it? Remember, the serpent is the equivalent to deception, while the dragon is equivalent to persecution. If the serpent had approached Adam, who was a direct creation of Yahweh, this event would not have happened, and Ha Nachash would have been dead. However, that is not what has happened. Ha Nachash has approached the weaker vessel.

So what did Eve ultimately do?

When the woman [Eve]:

1. Saw that the tree produced good food;
2. Was attractive in appearance; and
3. Was desirable for making one wise;
4. *She took some of its fruit and ate it.*
5. *Then*, she also gave some to her husband who was also with her, and
6. *He ate some too.*
7. *As a result:*
    a. *They both understood what they had done*; and

[138] Ibid., H93.

[139] William Welty et al., *The Holy Bible: International Standard Version Release 2.0* (Toluca Lake, CA: Davidson Press, 2013), 7.

b. *They became aware that they were naked.*[140]

Thus, this was why the apostle John warned against the wiles of the devil (i.e., the world). And thus, the second law of thermodynamics, *entropy*, entered the garden and ultimately the world. And Adam blamed Yahweh, "The woman whom you provided for me gave me fruit from the tree, and I ate some of it."[141] And Eve blamed Ha Nachash, who "misled me . . . so I ate."[142] So one can see that Satan had a three-step plan:

1. Introduce *doubt*
2. Introduce *denial*
3. Introduce *rationalization*

What is interesting to note is what Yahweh has said in this first prophecy of judgment or *protevangelum*:

> The Lord God told the Shining One, because you have done this, you are more cursed than all the livestock, and more than all the earth's animals, you'll crawl on your belly and eat dust as long as you live. I'll place hostility between you and the woman, and between your offspring and her offspring. He'll Strike you on the head, and you'll strike him on the heel.[143]

Most biblical scholars state that this is the first prophecy in the Bible with regard to the First Coming of Yahshuah. You will note that the ISV translates *zera* as "physical offspring for both Ha Nachash and the woman [Eve]."

However, Dr. Joye Jeffries Pugh discusses the possibility that Yahweh has put that harsh punishment in place because Eve has had sex with Ha Nachash, thus resulting in the birth of Cain, not an offspring of Adam, resulting in the hierarchy of the Illuminati kings/

[140] Ibid.

[141] Ibid., 8.

[142] Ibid.

[143] Ibid., 8–9.

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queens and ultimately culminating in the possibility of Prince Will I Am as the *Antichristos*.[144] As a result, Dr. Pugh theorizes that there are two seedlines: the seed of Ha Nachash (Satan) and the seed of the woman (Eve).[145]

There is only one Hebrew word for *seed* used throughout the Old Testament, which is the Hebrew word *zera*, Strong's no. H2233, which means "figuratively, plant, sowing-time, posterity; carnally, child, fruitful, seed-time, sowing-time."[146] There are a couple of major Greek words for *seed* used throughout the New Testament, which are *sperma*, Strong's no. G4690, which means "something sown, i.e. seed including male sperm by implication offspring, specifically a remnant, issue, seed,"[147] and *sporos*, Strong's no. G4703, which means "a scattering of seed, i.e. seed as sown."[148]

According to *Wilson's Old Testament Word Studies*, the word *seed* only has two meanings:[149]

1. A sowing, seed time, time of sowing, i.e. late in autumn in Palestine; seed which is scattered, sown, whether of plants, trees, or grain; of what springs from seed sown, filed of grain harvest; crop, produce of field.

2. *Semen virile, hence children, offspring, posterity; spoken also of one child when an only one; a race, stock family; seed royal; a race of class of men.*

In either sense, *seed is seed*. Whether it is seed sown in the ground to produce food or seed sown in a woman to produce children, *seed* is *seed*, period. Therefore, there are *the seed of the woman (Eve)* running around out there as well as *the seed of that Wicked One* running around out there. *Two seeds*—get used to it. Yahshuah has stated that clearly in the parable of the wheat and the tares, and John has reconfirmed it in his first epistle.

[144] Joye Jeffries Pugh, *Eden, the Knowledge of Good and Evil* (Mustang, OK: Tate Publishing, 2006).

[145] Ibid.

[146] Strong, *The New Strong's Exhaustive*, H39.

[147] Ibid, G82–G83.

[148] Strong, *The New Strong's Exhaustive*, G83.

[149] Wilson, *Wilson's Old Testament Word*, 377.

John the Baptist states in Matthew 3:12:

Whose fan is in His Hand, and He will thoroughly purge His Floor, and gather His Wheat unto His Garner; but He will burn up the chaff with unquenchable fire.

Matthew 13:24–30, 36–43 states:

Another parable put He forth unto them, saying, The Kingdom of Heaven is likened unto a man which sowed good seed in his field: but while men slept, His enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So, the servants of the householder came and said unto Him, Sir, didst not Thou sow good seed in Thy Field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said untoHim, Wilt Thou then that we go and gather them up? But He said, Nay; let while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My Barn.

Then Jesus sent the multitude away, and went into the house: and his disciples came unto Him, saying, Declare unto us the Parable of the Tares of the Field. He answered and said unto them,

1. He that soweth the good seed [*spermos*] is the Son of Man;
2. The field is the world;
3. The good seed are the Children of the Kingdom; but
4. The tares are the Children of the Wicked One;
5. The enemy that sowed them is the devil;
6. The harvest is the end of the world; and

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7. The reapers are the angels.

As therefore the tares are gathered and burned in the fire;
So shall it be in the end of this world.
The Son of Man shall send forth His angels, and

1. They shall gather out of His Kingdom all things that offend, and

2. Them which do iniquity; and

3. Shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

THEN, shall the righteous shine forth as the sun in the Kingdom of their Father.

Who hath ears to hear, let him hear.

Jesus states in Matthew 15:13, "Every plant which My Heavenly Father hath not planted, shall be rooted up." John states in 1 John 3:12, "Not as *Cain, who was of that Wicked One*, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."

Two or more witnesses according to the law. Seed is seed, period. And there are *two physical seeds on this earth*. I wonder who they are.

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CHAPTER 7

"THE LORD GOD OF SHEM"

According to Genesis 9:18–29:

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the Father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread. And Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the Father of Canaan, saw the nakedness of his Father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their Father; and their faces were backward, and they saw not their Father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed by Canaan; a servant of servants shall he be unto his brethren. And he said, *Blessed be the LORD God of Shem*; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years, and he died.

So who is Shem, besides being the eldest of Noah's three sons? According to Genesis 10:21, Shem is *the father of all the children of Eber* (i.e., Hebrews). So the line goes as follows:

1. Adam: Adamites
2. Noah: Adamites
3. Shem: Shemites/Semites
4. Eber: Hebrews (*not* Jews)

There is only one word in Hebrew for our word *Hebrew*, and it is Strong's no. H5680, *Ibriy*, which means "patron, or an Eberite, or a descendant of Eber, i.e. a Hebrew,"[150] from Strong's no. 5677, *Eber*, which "is the name of the two patriarchs, Eber and Heber."[151]

> According to Genesis 14:13:
>
> And there came one that had escaped, and told *Abram the Hebrew*; for he dwelt in the plain of Mamre the Amorite, Brother of Eschol, and brother of Aner: and these were confederate with Abram.

So *Shem is a Shemite/Semite, and anyone from his genealogical line can be called as such*. However, if one is to look those words up in *Strong's Concordance* today, one will not find any such words. If one is to look up those words in Noah Webster's *1828 American Dictionary of the English Language*, the only remotely similar word one will find will be *Shemetic*, which means "pertaining to Shem, the son of Noah."[152]

However, if one is to look up those words in any modern *Merriam-Webster's Dictionary* with the prefix of *anti-* (i.e., *anti-Semitism*), one will find that that word means "hostility toward Jews as a religious or social minority."[153] Also, one will be able to find the word *Semite* to

[150] Strong, *The New Strong's Exhaustive*, H102.

[151] Ibid.

[152] Webster, *American Dictionary.*

[153] Noah Webster, *The Merriam-Webster Dictionary* (Springfield, MA: Merriam-Webster, 2004), 31.

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mean "a member of any of a group of peoples (as the Hebrews or Arabs of Southwestern Asia.)"[154] (Notice the difference in language used.)

> According to Ben Williams in his *Anti-Thought Control Dictionary*:
>
> The Stated Meaning of "anti-Semitism" is a disparaging or antagonistic attitude, or hostile act toward a Jew, a Jewish organization or the religion of Judaism. The Covert Intent is used to disarm, intimidate and confuse Christians to become submissive to Jews at the expense and eventual destruction of Christianity. The Actual Meaning is the opposition toward people of Semitic (Shemitic) origin. (Note: Most people who call themselves Jews are not Semitic in origin in that they are not descendants of Shem. In fact, most Jews are not Semitic by race, and have no blood ties to Abraham or the ancient nation of Israel. Rather, they are more closely related to the Ashkenazi (Khazars) from Eastern Europe, which claim no connection to Shem (Noah's son). By the same token, their religion, Judaism, as well as their Jewish organizations, have no connection to the ancient Hebrews of the Bible. Thus, "Anti-Semitism," as a term, can only mean "to be against Semites," i.e. descendants of Shem, who are actually Anglo-Saxon, Germanic, and Scandinavian type people.)[155]

According to Texe Marrs in his *Conspiracy of the Six-Pointed Star*, an *anti-Semite* is anyone, Jew or Gentile, who

1. Is opposed to the ongoing crimes of Israel and/or Jews; or
2. Has the audacity to criticize Israel for either that nation's domestic or foreign policies;
3. Knows and has the courage to point out that America's Jewish organizations and political action committees are this nation's most powerful lobby groups;

[154] Ibid., 655.

[155] Ben Williams, *The Anti-Thought Control Dictionary* (Grangeville, ID: American Christian Ministries, n.d.), 3.

4. Knows and dares to point out that wealthy and immoral Jews control America's porno industry;

5. Knows and dares to point out that wealthy and immoral Jews run Hollywood and the entertainment industry;

6. Knows and dares to point out that wealthy Jews control America's book publishing and magazine industries;

7. Knows and dares to point out that wealthy Jews own and control the vast majority of the largest internet search engines, online retail firms, and social networking companies, as well as the computer security, computer software, and computer manufacturing industries;

8. Knows and points out that wealthy Jews own and/or control ABC, CBS, NBC, CNN, and FOX NETWORK news programs, as well as the nation's largest daily newspapers;

9. Knows and dares to point out that there are 66 outstanding United Nations resolutions condemning Israel for its unlawful assault on and treatment of its Arab neighbors and Palestinians;

10. Knows of and dares to criticize Israel for its massacres, brutal treatment, illegal incarceration, torture and execution of innocent Palestinian and other Arab men, women, and children;

11. Knows and dares to oppose the billions of dollars of United States aid money going to Israel while only a paltry amount, if any, goes to the neighboring Palestinians; and

12. Finally, as if the foregoing list is not enough to stamp a person an anti-Semite, the same tag is usually assigned to someone who exposes the fact that Israeli spies stole the blueprints and secrets of America's nuclear bombs and the uranium, heavy water, and other elements needed to manufacture nuclear bombs; and then is bold enough to state such pertinent facts as, for example, that Israel has built up an arsenal of some 200 to 400 of these deadly devices, while Israel's Moslem

> neighbors—Egypt, Syria, Lebanon, Iraq, Iran, and Jordan—have not a single nuke to use as a counter-vailing weapon in the event they are attacked unprovoked by Israel's nuclear forces.[156]

Oh, and by the way, if one is to look up "Project Flower," one will find out that Israel has sold ballistic missile technology to Iran, capable of holding a nuclear warhead, back in the 1970s. One might want to look at the April 1, 1986, edition of the *New York Times* for an article that details the Israeli deal with the shah of Iran. I wonder if they have nukes yet.

Regardless, Yahweh is the God of Shem; and as such, all who follow Shem genetically are racially called Shemites/Semites, *not* Jews. *According to Exodus 3:18; 7:16; 9:1, 13; and 10:3, Yahweh is the Lord God of the Hebrews.* Since Abram was a Hebrew according to Genesis 14:13, as such, *all who follow Abram genetically are racially called Hebrews*, *not* Jews, *and Yahweh is their God.* These issues will be discussed in further detail in the chapter entitled "I Know the Blasphemy of Them Which Say They Are Jews, And Are Not, but Are the Synagogue of Satan."

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[156] Texe Marrs, *Conspiracy of the Six-Pointed Star* (Austin, TX: River Crest Publishing, 2011), 11–12.

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CHAPTER 8

"I AM THAT I AM"

According to Exodus 3:13–14:

> And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your Fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God responded unto Moses, *I AM THAT I AM*: and He said, Thus shalt thou say unto the children of Israel, *I AM hath sent me unto you*.

In the above verse, *AM* is Strong's no. H1961, *Hayah*, which means "to be, become, come to pass, exist, happen, fall out to come into being, to become."[157]

Second Chronicles 7:14 states:
If My people, which are called by *My name*, shall:

1. Humble themselves, and
2. Pray, and
3. Seek My Face, and
4. Turn from their wicked ways;

[157] Strong, *The New Strong's Exhaustive*, H34.

then

1. Will I hear from heaven, and
2. Will forgive their sins, and
3. Will heal their land.

In the above verse, the word *people* is Strong's no. H5971, *AM*, which means "nation, people, members of one's people, compatriots, countrymen."[158]

In the ancient Gothic, the word *amer* or *amir* means "Heaven," and the word *rica* means "kingdom." Put the two words together, and you have *America*, which means "kingdom of Heaven." Is the *kingdom of Heaven* on the earth now? Is *America* the *New* Jer*USA*lem?

The last total eclipse on August 21, 2017, crossed over seven cities called *Salem*. There were seven cities called *Salem* in the path of the great American total solar eclipse: Salem, Oregon; Salem, Idaho; Salem, Wyoming; Salem, Nebraska; Salem, Missouri; Salem, Kentucky; and Salem, North Carolina. Not only were there seven cities named Salem in the path of the great American eclipse but when the eclipse began in Salem, Oregon, the sun also set in Jerusalem at the exact same time. What was even more mind blowing was that this eclipse exited the United States of America at the Isle of Palms in South Carolina, and South Carolina's flag had a palm tree on it as well as what appeared to be a solar eclipse. Did our forefathers understand who we really were? The apostles Paul, Peter, and John sure did.

There are four Greek words that could be translated as *people*. When the term *people* is used in conjunction with phrase *of God* in the New Testament, it is translated using the Greek word *laos*. According to *The New Strong's Exhaustive Concordance of the Bible*, the word *laos* is no. G2992, which means "a people, people group, tribe, nation, all those who are of the same stock and language."[159] *See Hebrews 4:9, 8:10, 11:25; 1 Peter 2:10.*

[158] Ibid., H107.

[159] Ibid., G52–G53.

According to Nord Davis:

> Hebrews 8:10 is the Great Contract. What do we know about this word "people"? Are they whosoever will? No, The New Testament contract specifically states that it is made with The House of Israel and The House of Judah, and not with "The Church" or with some new group of non-Israel people. Almighty God, through the pen of St. Paul, who was quoting Jeremiah 31, used the Greek word, *laos*, for people. He could have selected the Greek word, *ochlos*, meaning a crowd, throng or multitude. He did not select the Greek word, *demos*, meaning some common, vulgar people as spoken of in Acts 12:22. He did not select the Greek word, *ethnos*, meaning a common nation as in Romans 10:19. He did not use the Greek word for people, *Anthropos*, meaning mankind in general as translated "men," i.e. people in John 6:10. IF salvation was for ALL Men, The World, etc., any of these Greek words could have been used to make anyone a "New Testament Christian." But, Paul did not use any of these words, here, but instead the Greek word, *LAOS*. Here is what the authoritative VINE's has to say about this very specific Greek word, *LAOS: "Laos is used of a people at large, especially a people assembled, a people of the same race and language."* Is it time to rest my case on this matter of people and races?

Need any more be said?

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CHAPTER 9

"THE LORD GOD OF YOUR FATHERS, THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB"

This term is written all throughout the Old Testament, as well as the New Testament. The significance of the name change from Abram to Abraham is quite significant. Genesis 17:5 states, "Neither shall thy name any more be called *Abram*, but thy name shall be *Abraham*; for a Father of many nations have I made thee."

> According to *The New Strong's Exhaustive Concordance of the Bible*:
>
> H87: *Abram* means, "High Father, Abram, the original name of Abraham."[160]
>
> H85: *Abraham* means, "To be populous; Father of a multitude; Abraham the later name of Abram."[161]
>
> G11: *Abraam* means, "Abraham, the Hebrew patriarch."[162]
>
> According to an article entitled "The Meaning of Abram and Abraham: Genesis 17:5":

[160] Strong, *The New Strong's Exhaustive*, H2.

[161] Ibid.

[162] Ibid., G11.

> The proposal of this study has been to treat the names as two distinctly different names for the same person. The meaning of *Abram* can have three different meanings: (1) *Father is exalted,* (2) *Father departed*, and (3) *Father is superior.* On the other hand, the name *Abraham* appears to have had two well-defined meanings: (1) *Father is indecisive in making decisions,* and (2) *Father is prolific.* When the names are interpreted as referring to the patriarch, there is an element of truth in all five . . . The latter definition would have support from *Sarai's* name having been changed to *Sarah* . . . since "*she became great in number or quantity/many, numerous*" as suggested by Genesis 17:15, "*she will become nations*."

According to Noah Webster's *1828 American Dictionary of the English Language*, *Abrahamic* means "pertaining to Abraham, the patriarch."[163]

The significance is recorded in the text. The change of name recorded here is in itself a confirmation of the promises. *Abram* (*high father*) becomes *Abraham* (*father of many nations*) for "a Father of many nations have I made thee" (Genesis 17:4). It is the Lord God's way of confirming His promises to Abraham.

The historical promises that are referred to in Genesis 17:6 are as follows:

1. "And I [Yahweh] will make thee [Abraham] exceedingly fruitful."

2. "I will make nations of thee."

3. "Kings shall come out of thee."

With regard to promise 1, Abraham was married to Sarah and had the son of the promise, Isaac, through whom came Jacob/Israel, the twelve patriarchs, and ultimately Yahshuah. Abraham also went in unto Hagar and had Ishmael, the father of the Arabs. After Sarah's death, Abraham took Keturah to wife and had other offspring as well. So promise 1 was thoroughly fulfilled even to this day. *Promise 1 fulfilled.*

[163] Webster, *American Dictionary.*

With regard to promise 2, Israel became a nation but was ultimately divided and dispersed: the northern house of Israel (which included a majority of the house of Judah) by the Assyrians, never to return, thus resulting in the English-speaking nations of modern-day Europe, the United Kingdom, the United States, Canada, Australia, and New Zealand, peppered throughout the world; and the southern house of Judah by the Babylonians, of which only roughly forty-two thousand came back, not exactly the whole house of Israel, which was at last count over five million (conservatively speaking). Both the house of Israel and the house of Judah would become one stick in the hands of the Lord God (Ezekiel 37) when He gathered them from the north, the south, the east, and the west and brought them together. Israel had been mixed among the nations and had been *Gentilized* and would be personally gathered by the Lord God Himself. Israel was to be a servant nation forever.

With regard to the offspring of Ishmael, the twelve princes have apparently resided in what is today modern-day Arabia. With regard to the sons of Keturah, there is evidence that they have resided in eastern and southern Palestine. Obviously, with DNA today, we can know exactly who is who today, where they have come from. *Promise 2 fulfilled.*

With regard to promise 3, Yahweh's throne has been established through the Davidic line (i.e., the house of David) *forever.* Attached is a chart that shows that Queen Elizabeth can trace her genealogy all the way back to King David of Israel (and back to Adam), which is why she has taken the title of *Queen of Israel* when she has been coronated. The throne has been established for our Lord and Savior to come and take when He comes back as Lord of lords and King of kings. *Promise 3 fulfilled.*

In conclusion, all three promises are permanent, fulfilled, and being fulfilled even to this day. *The house of Israel, the house of Judah, and the house of David all exist today.*

> And of course, the Abrahamic covenant is still in force today. Genesis 17:7 states:
>
> And I will establish My Covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

> According to *The New Strong's Exhaustive Concordance of the Bible:*
>
> The word for *seed* in the Hebrew is Strong's #H2233, *zera*, which means, "*seed, sowing, offspring, descendants, posterity, children, semen virile.*"[164]
>
> The word for *seed* in the Greek is Strong's #G4690, *sperma*, which means, "*seed, the male sperm; by implication offspring; issue.*"[165]
>
> The word for *everlasting* in the Hebrew is Strong's #H5769, *olam*, which means, "*long duration, antiquity, futurity, forever, ever, everlasting, evermore, perpetual.*"[166]
>
> The word for *everlasting* in the Greek is Strong's #G166, *aionios*, which means, "*perpetual (also used of past time, or past and future as well); eternal, forever, everlasting.*"[167]

The word for seed is very specific and only belongs to the physical offspring of one man named Abraham, and with regard to the covenant made by Yahweh, *it is everlasting*, which means, *forevermore*.

In addition, Genesis 28:14 and Genesis 35:11 prophesy of a worldwide commonwealth of nations:

> And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and the east, and the north, and to the south: and in thee and thy seed shall all the families of the earth be blessed. (Genesis 28:14)
>
> And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins. (Genesis 35:11)

[164] Strong, *The New Strong's Exhaustive*, H39.

[165] Ibid., G82–G83.

[166] Strong, *The New Strong's Exhaustive*, H103.

[167] Ibid., G3.

Because of the Assyrian dispersions, the house of Israel fulfilled both of these verses in Genesis, as well as a host of many others. Yahshuah was indeed the ultimate blessing to the whole world; however, His servant nation, Israel (i.e., Ephraim [Great Britain and its empire]), and Manasseh (the United States of America) were a blessing to the world as well by bringing about the industrial and technological revolutions, thus creating industrial technology to produce clean water, sewage systems, better medicines, and so on, as well as embarking on enhanced biological technologies (which may end up being the end of mankind). Anyway, during the twentieth century, even though more people died because of democide than in any other century to date, we did provide lifesaving technology to the world and did try to make the world a better place. At least we fulfilled the prophecy in Revelation 3:7–13, wherein England and the United States of America were responsible for 95 percent of the missionary work in the world, which included translating the Bible into various languages, transporting them to their destinations, and teaching the Gospel.

> Jesus states in the parable of the tares and the wheat in Matthew 13:24–30, 37–44:
>
> Let both grow together until the harvest: and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My Barn.

Both sons have been *great* and conquered the world for good, but both have been *corrupted*, and the time for Yahshuah to come is on the horizon.

According to the following scriptures, these promises have been made to "the Fathers," which are to be fulfilled in the Christian dispensation:

> As he spake to our Fathers, to Abraham, and to his seed forever. (Luke 1:55)
>
> To perform the mercy promised to our Fathers, and to remember his holy covenant; the oath which he sware to our Father Abraham. (Luke 1:72–73)

> The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, hath glorified his Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. (Acts 3:13)
>
> For Moses truly said unto the Fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. (Acts 3:22)
>
> Ye are the children of the prophets, and of the covenant which God made with our Fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed. (Acts 3:25)
>
> The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree. (Acts 5:30)
>
> Stephen's Sermon regarding the History of Israel. (Acts 7)
>
> For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen. (Romans 9:3–5)
>
> Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers. (Romans 15:8)

Yahweh is the God of Abraham, Isaac, and Jacob, and the promises have only been made to Israel and are still yet to be fulfilled.

Here is a list of forty fulfilled Bible prophecies that identify the true Israel peoples:

1. Israel to be a great and mighty nation

   See Genesis 12:2, 18:18; Deuteronomy 4:7–8.

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2. Israel to have multitudinous seed

   See Genesis 13:16; 15:5; 22:17; 24:60; 26:4, 24; 28:3, 14; 32:12; 49:22; Isaiah 10:22; Hosea 1:10; Zechariah 10:7–8.

3. Israel to spread abroad to the west, east, north, and south

   See Genesis 28:14, Isaiah 42:5–6.

4. Israel to have a new home

   See 2 Samuel 7:10, 1 Chronicles 17:9.

5. Israel's home to be northwest of Palestine

   See Isaiah 49:12, Jeremiah 3:18.

6. Israel to live in islands and coasts of the earth

   See Isaiah 41:1, 49:1–3, 51:5; Jeremiah 31:7–10.

7. Israel to become a company of nations

   See Genesis 17:4–6, 15–16; 35:11; 48:19; Ephesians 2:12.

8. Israel to have a Davidic king (a perpetual monarchy within Israel)

   See 2 Samuel 7:13, 19; 1 Chronicles 22:10; 2 Chronicles 13:5; Psalm 89:20, 37; Ezekiel 37:24; Jeremiah 33:17, 21, 26.

9. Israel to colonize and spread abroad

   See Genesis 28:14, 49:22; Deuteronomy 32:8, 33:17; Psalm 2:8; Isaiah 26:15, 27:6, 54:2; Zechariah 10:8–9.

10. Israel to colonize the desolate place of the earth

    See Isaiah 35:1, 43:19–20, 49:8, 54:3, 58:11–12.

11. Israel to lose a colony and then expand, demanding more room

    See Isaiah 49:19–20.

12. Israel to have all the land needed

    See Deuteronomy 32:8.

13. Israel to be the first among the nations

    See Genesis 27:29, 28:13; Jeremiah 31:17.

14. Israel to continue as a nation forever

    See 2 Samuel 7:16, 24, 29; 1 Chronicles 17:22–27; Jeremiah 31:35–37.

15. Israel's home to be invincible to outside forces

    See 2 Samuel 7:10, Isaiah 41:11–14.

16. Israel to be undefeatable—defended by the Lord God

    See Numbers 24:8–9, Isaiah 15–17, Micah 5:8–9.

17. Israel to be the Lord God's instrument in destroying evil

    See Jeremiah 51:19–24, Daniel 2:34–35.

18. Israel to have a land of great mineral wealth.

    See Genesis 49:25–26, Deuteronomy 8:9, 33:15–19.

19. Israel to have a land of great agricultural wealth

    See Genesis 27:28, Deuteronomy 8:7, 9; 28:11; 33:13–14, 28.

20. Israel to be rich by trading

    See Isaiah 60:5–11, 61:6.

21. Israel to be envied and feared by all nations

    See Deuteronomy 2:25, 4:8, 28:10; Isaiah 43:4, 60:10, 12; Jeremiah 33:9; Micah 7:16–17.

22. Israel to lend to other nations, borrowing from none

    See Deuteronomy 15:6, 28:12.

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23. Israel to have a new name

    See Isaiah 62:2, 65:15; Hosea 2:17.

24. Israel to have a new language

    See Isaiah 28:11.

25. Israel to possess the gates of his enemies

    See Genesis 22:17.

26. Israel to find the aborigines diminishing before them

    See Deuteronomy 33:17, Isaiah 60:12.

27. Israel to have control of the seas

    See Deuteronomy 33:19, Numbers 27:7, Psalm 89:25, Isaiah 60:5.

28. Israel to have a new religion (new covenant)

    See Hebrews 8:10–13, 9:17; Matthew 10:5–7; Luke 1:77, 2:32, 22:20; John 11:49–52; Galatians 3:13.

29. Israel to lose all trace of her lineage

    See Isaiah 42:16–19; Hosea 1:9–10, 2:6; Romans 11:25.

30. Israel to keep Sabbath forever (one day in seven set aside)

    See Exodus 31:13, 16–17; Isaiah 58:13–14.

31. Israel to be called the sons of God

    See Hosea 1:10–11.

32. Israel to be a people saved by the Lord God

    See Deuteronomy 33:27–29; Isaiah 41:8–14, 43:1–8, 44:1–3, 49:25–26, 52:1–12, 55:3–10, 13; Jeremiah 46:27–28; Ezekiel 34:10–16; Hosea 2:23, 13:9–14, 14:4, 6.

33. Israel to be custodians of the oracles (scriptures) of the Lord God

    See Psalm 147:19, 21; Isaiah 59:21.

34. Israel to carry the Gospel to all the world

    See Genesis 28:14; Isaiah 43:10–12 (witnesses), 21; Micah 5:7.

35. Israel to be kind to the poor and set slaves free

    See Deuteronomy 15:7, 11; Psalm 72:4; Isaiah 42:7, 49:9, 58:6.

36. Israel to be the heir of the world

    See Romans 4:13.

37. Israel to be God's glory

    See Isaiah 46:13, 49:3, 60:1–2.

38. Israel to possess the Lord God's Holy Spirit, as well as His Word

    See Isaiah 44:3, 59:21; Haggai 2:5.

39. Israel to be God's heritage, formed by the Lord God, forever

    See Deuteronomy 4:20, 7:6, 14:2; 2 Samuel 7:23; 1 Kings 8:51, 53; Isaiah 43:21, 54:5–10; Hosea 2:19, 23; Joel 2:27; Micah 7:14–18.

40. Israel to be the nation appointed to bring glory to God

    See Isaiah 41:8–16; 43:10, 21; 44:23; 49:3.

Please see appendix 1 for confirmation from Edward Hine in 1876.

Are you sure that the *Israel* of today fulfills any of these prophecies?

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CHAPTER 10

"BECAUSE THAT ABRAHAM OBEYED MY VOICE, AND KEPT MY CHARGE, MY COMMANDMENTS, MY STATUTES, AND MY LAWS"

According to Genesis 26:1–5:

And there was a famine in the land, beside the first famine that was in days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. And the LORD appeared unto him (Isaac), and said, *Go not down into Egypt; dwell in the land which I shall tell thee of: Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws*.

According to Deuteronomy 6:1–9:

Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you (Israel), that ye might do them in the land whither ye go to possess it: That thou mightiest fear the LORD

> thy God, to keep *all his statutes and his commandments*, which command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey. *Hear, O Israel: the LORD our God is one Lord*: And though shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.
>
> And according to Deuteronomy 11:1:
>
> Therefore thou (Israel) shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always.

So who and what did Abraham obey? And who and what did Israel obey? Abraham obeyed the same Yahweh, *His voice, charge, commandments, judgments, law, statutes, and testimonies* that were given to Yahweh's people, Israel.

Let's define the following words:

1. Voice
2. Charge
3. Commandments
4. Judgments
5. Law

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6. Statutes

7. Testimonies

According to *The New Strong's Exhaustive Concordance of the Bible*, the word *voice* is no. H6963, *qol*, which means "voice, sound, noise, cry."[168] According to *Young's Analytical Concordance to the Holy Bible*, the word *voice* is the Hebrew word *qol*, which means "a voice, sound."[169] According to *The Complete Word Study Dictionary: Old Testament*, the word *qol* means, "voice, sound, noise, cry."[170]

According to *The New Strong's Exhaustive Concordance of the Bible*, the word *charge* is no. H4931, *mishmereth*, which means "charge, keep, to be kept, office, ordinance, safeguard, ward, watch."[171] According to *Young's Analytical Concordance to the Holy Bible*, the word *charge* is the Hebrew word *mishmereth*, which means "charge, thing to be watched."[172] According to *The Complete Word Study Dictionary: Old Testament*, the word *mishmereth* means

> [g]uard, charge, duty. This word comes from the verb, *samar*, #H8104, meaning to watch, to keep, to protect, or to guard, and has a multiplicity of usages. In its most basic sense, it describes a guarded place; keeping for later use; or protection against enemies. In several instances, it is used of a guard post. The idea of obedience (i.e. keeping the commandments) is often depicted, which leads to a translation of charge or duty.[173]

According to Wilhelm Gesenius' *A Hebrew and English Lexicon of the Old Testament, Including the Biblical Chaldee*, the word *charge*

[168] Ibid., H124.

[169] Robert Young, *Analytical Concordance to the Holy Bible* (London, England: Religious Tract Society, n.d.), 1027.

[170] Warren Baker and Eugene Carpenter, *The Complete Word Study Dictionary: Old Testament* (Chattanooga, TN: AMG Publishers, 2003), 1975.

[171] Strong, *The New Strong's Exhaustive*, H88.

[172] Young, *Analytical Concordance*, 154.

[173] Baker and Carpenter, *The Complete Word Study*, 172.

means "custody, guard, keeping, observance, that which is observed, a law, a rite."[174]

According to *The New Strong's Exhaustive Concordance of the Bible*, the word *commandments* is no. H4687, *mitzvah*, which means "a command, whether human or divine (collectively the Law), which was commanded, law, ordinance, precept,"[175] and is no. G1785, *entole*, which means "an authoritative prescription, commandment, precept."[176] According to *Young's Analytical Concordance to the Holy Bible*, the word *mitzvah* means "precept."[177] According to *The Complete Word Study Dictionary: Old Testament*, the word *miswah* means

> [a] commandment. It can apply to the edicts issued by a human being, most likely the king. It can also relate to a general corpus of human precepts; or a body of teachings. *On the other hand, this expression can reference God's commands. In the Pentateuch, this is its only usage. It does not refer to human commandments. In the singular, it may distinguish a certain commandment; yet it appears most frequently in the plural to designate the entire corpus of divine law and instruction (Genesis 26:5; Deuteronomy 6:2).*[178]

According to Wilhelm Gesenius's A Hebrew and English Lexicon of the Old Testament, Including the Biblical Chaldee, the word *mitzvah* means "precepts of God. The idea of prohibition."[179]

According to *The New Strong's Exhaustive Concordance of the Bible*, the word *judgments* is no. H4941, *mishpat,* which means

> [a] verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or [participant's] divine law, individually or collectively),

[174] Josiah W. Gibbs, *A Hebrew and English Lexicon of the Old Testament, Including the Biblical Chaldee from the German Works of Professor W. Gesenius* (Andover, KS: Codman Press, 1824).

[175] Strong, *The New Strong's Exhaustive*, H83.

[176] Ibid., G31.

[177] Young, *Analytical Concordance*, 191.

[178] Baker and Carpenter, *The Complete Word Study*, 654.

[179] Gibbs, *Hebrew and English Lexicon*.

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> including the act, the place, the suit, the crime, and the penalty; abstract: justice, including a participant's right or privilege (statutory or customary), or even a style: plus adversary, ceremony, charge, x crime, custom, desert, determination, discretion, disposing, due, fashion, form, to be judged, judgement, justice, justly, (manner of) law, lawful, manner, measure, (due) order, ordinance, right, sentence, usest, x worthy, + wrong.[180]

According to *Young's Analytical Concordance to the Holy Bible*, the word *mishpat* means "judgment."[181] According to *The Complete Word Study Dictionary: Old Testament*, the word *mishpat* means "a judgment, a legal decision, a legal case, a claim, proper, rectitude. The word connotes several variations in meanings depending on the context."[182] According to Wilhelm Gesenius's *A Hebrew and English Lexicon of the Old Testament, Including the Biblical Chaldee*, the word *mishpat* means "judgment."[183]

According to *The New Strong's Exhaustive Concordance of the Bible*, the word *law* is no. H8451, *torah*, which means "a precept or statute, especially the Decalogue or Pentateuch, i.e. The Law,"[184] and in Greek is no. G3551, *nomos*, which means "law through the idea of prescriptive usage, generally regulation, *specifically of Moses including the volume; also of the Gospel*."[185] According to *Young's Analytical Concordance to the Holy Bible*, the Hebrew word *torah* means "direction, teaching,"[186] and the Greek word *nomos* means "law, ordinance, custom."[187] According to *The Complete Word Study Dictionary: Old Testament*, the word *torah* means

> [i]nstruction, direction, law, Torah, the whole Law . . . This word *torah* refers to the *entire Book of Deuteronomy*

[180] Strong, *The New Strong's Exhaustive*, H88.

[181] Young, *Analytical Concordance*, 557.

[182] Baker and Carpenter, *The Complete Word Study*, 687.

[183] Gibbs, *Hebrew and English Lexicon*.

[184] Strong, *The New Strong's Exhaustive*, H151.

[185] Ibid., G61.

[186] Young, *Analytical Concordance*, 590.

[187] Ibid., 591.

> *and Moses' exposition of the Torah found in it (Deuteronomy 1:5). By implication, the word here also refers to the laws given in Exodus, Leviticus, and Numbers. Numerous times this word refers to the whole Law of Moses, the Book of the Law of Moses, The Book of the Law of God, The Law of the LORD, and the Law of God given at Sinai (in order of titles listed). The kings of Israel were held to the standard of the Law of Moses.*[188]

According to *The Complete Word Study Dictionary: New Testament*, the word *nomos* means

> Specifically of particular laws, statutes, ordinances, spoken in the New Testament mostly of the Mosaic statutes . . . The Law, i.e. a code of body of laws. In the New Testament, used only in the Mosaic code.[189]

According to Wilhelm Gesenius's *A Hebrew and English Lexicon of the Old Testament, Including the Biblical Chaldee*, the word *torah* means "a command, a precept, the idea of prohibition. Any of the laws given by Yahweh that ought to be done."[190]

According to *The New Strong's Exhaustive Concordance of the Bible*, the word *statutes* is no. H2708, *chuqqah*, which means "appointed, custom, manner, ordinance, site, statute."[191] According to *Young's Analytical Concordance to the Holy Bible*, the word *chuqqah* means "decreed, limit, portion, statute."[192] According to *The Complete Word Study Dictionary: Old Testament*, the word *chuqqah* means "statute, ordinance."[193]

According to *The New Strong's Exhaustive Concordance of the Bible*, the word *testimonies* is no. H5715, *eduwth*, which means "testimony, witness,"[194] and in the Greek is no. G3140, *martureo*, which means "to be a witness, i.e. testify; charge, give evidence, bear record,

[188] Baker and Carpenter, *The Complete Word Study*, 1220.

[189] Zodhiates, *The Complete Word Study*, 1015.

[190] Gibbs, *Hebrew and English Lexicon*.

[191] Strong, *The New Strong's Exhaustive*, H47.

[192] Young, *Analytical Concordance*, 933.

[193] Baker and Carpenter, *The Complete Word Study*, 1545.

[194] Strong, *The New Strong's Exhaustive*, H102.

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have (obtain, of) good (honest) report, be well reported of, testify, give (have) testimony, (be, bear, give obtain) witness."[195] According to *Young's Analytical Concordance to the Holy Bible,* the Hebrew word *eduth* means "witness, testimony,"[196] and the Greek word *martureo* means "to bear witness."[197] According to *The Complete Word Study Dictionary: Old Testament*, the word *edut* means

> [t]estimony, precept, warning, sign. It is always used in connection with the testimony of God and most frequently in association with the Tabernacle. The stone tablets containing the Ten Commandments are identified as God's Testimony. Because the Ten Commandments represent the Covenant that God made with Israel, they are also called the "Tables of the Covenant"; and they were pre-eminent in the Tabernacle. As a result, the Tabernacle is sometimes called the Tabernacle of the Testimony; and the Ark is sometimes called the Ark of the Testimony. This term is also used alone to represent the Ark. In time, this term came to stand for the laws or precepts that God had delivered to humanity.[198]

According to *The Complete Word Study Dictionary: New Testament*, the word *martureo* means

> [t]o be a witness, to be able or ready to testify; to bear witness, to testify to the truth of what one has seen, heard, or knows: or emphatically, to testify strongly, bear honorable testimony; to be well-testified about, to have a good witness.[199]

[195] Ibid., G55.

[196] Young, *Analytical Concordance To*, 969.

[197] Ibid.

[198] Baker and Carpenter, *The Complete Word Study*, 807.

[199] Zodhiates, *The Complete Word Study*, 944–45.

THE DECALOGUE (THE TEN COMMANDMENTS) (EXODUS 20:1–17)

The first four commandments are our love toward Yahweh:

1. "Thou shalt have no other gods before Me."

2. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [Yahweh] am a jealous God."

3. "Thou shalt not take the name of the LORD thy God [Yahweh] in vain, for the LORD will not hold him guiltless that taketh His Name in vain."

4. "Remember the Sabbath Day, to keep it Holy."

The crossover commandment is

5. "Honor thy Father and thy Mother: that thy days may be long upon the land which the LORD thy God [Yahweh] giveth thee."

The last five commandments are our love toward our fellow brethren:

6. "Thou shalt not murder."

7. "Thou shalt not commit adultery."

8. "Thou shalt not steal."

9. "Thou shalt not bear false witness against thy neighbor."

10. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

(Please see appendix 2.)

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THE 613 LAWS OF THE OLD TESTAMENT BY THE RABBIS BY CATEGORY

According to Finis Jennings Dake, there are 2,713 Old Testament laws.[200] (Please see appendix 3.) However, according to the rabbis, there are 248 positive laws in the Old Testament (the number of bones in the human body), and there are 365 negative laws in the Old Testament (the number of days in a year). (Please see appendix 4.) Regardless, the law is God's divine instructions in righteousness, without which man would *not* have any blueprint for moral, holy living.

Neither Yahshuah nor His apostles ever spoke against the law or suggested that after Yahshuah's death, the Torah was to become null and void. The apostle Paul stated in Romans 3:31, "Do we then make void The Law through faith? *God forbid: yea, we establish The Law.*"

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[200] Finis Jennings Dake, *Dake's Annotated Reference Bible* (Lawrenceville, GA: Dake Publishing, 1999).

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CHAPTER 11

"YOU [ISRAEL] ONLY HAVE I KNOWN OF ALL THE FAMILIES OF THE EARTH"

According to Amos 3:1–3:

Hear this word that the LORD hath spoke against *you, O children of Israel, against the whole family which I brought up from the land of Egypt*, saying, *You only have I known of all the families of the earth: therefore, I will punish you for all your iniquities. Can two walk together, except they be agreed?*

Those *verses* are very self-explanatory. What are the titles that "the Lord God" or "God" goes by in the Bible with regard to Israel or that the Bible talks about Israel only? Using the King James Online Bible, I have come up with the following:

The Lord God's Titles

(The following words are used with regard to *Israel only*: his, my, of, our, their, thy, and your.)

The Lord God	491 Times
The Lord Your God (OT)	136 Times
The Lord Your God (NT)	3 Times
Lord God of Israel	110 Times
God of Israel	90 Times

Holy One of Israel	31 Times
Lord God of the Hebrews	5 Times
Mighty God of Jacob	4 Times
Hope of Israel	2 Times
Redeemer	18 Times
Savior	39 Times
Son of God	47 Times
The God of Our fathers	4 Times
The Lord your God in the Wilderness	1 Time
The Lord their God	18 Times
Israel's Titles	
Israel as Yisra'el (OT)	2,514 Times
Israel as Israel (NT)	70 Times
Jacob (OT)	358 Times
Jacob (NT)	24 Times
Judah	813 Times
Ephraim	172 Times
Manasseh	143 Times
Hebrews	21 Times
Congregation of Israel	160 Times (as *qahal*) 173 Times (as *edah*)
Assembly of Israel	21 Times (as *atsarah*)
Ecclesia	116 Times in the New Testament
Tribes of Israel	190 Times in the Old Testament (as *shebet*)
Tribes of Israel	31 Times in the New Testament (as *phule*)
People of Israel	19 Times
My People	232 Times
Of Israel	1,692 Times

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To Israel	23 Times
For Israel	24 Times
Our Fathers	163 Times
Saints	95 Times
Sheep	198 Times
Shepherd	74 Times
The Heirs of Promise	56 Times
The Kingdom	123 Times

It seems that the Lord God is *only* the Lord God of *Israel*, *not* of any other nation; but just in case there is any doubt, here is a complete list of the names of God based on the law of first mention from the Old Testament:

Genesis 1:1:	God
Genesis 2:4:	*The Lord God*
Genesis 9:26:	*The Lord God of Shem*
Genesis 24:12:	The Lord God of my master Abraham
Genesis 26:24:	God of Abraham, thy father
Genesis 28:13:	The God of Isaac
Genesis 31:5:	The God of my father
Genesis 31:29:	The God of your father
Genesis 31:42:	The God of my father, the God of Abraham
Genesis 31:53:	The God of Abraham and the God of Nahor, the God of their father
Genesis 32:9:	God of my father Abraham and God of my father Isaac
Genesis 35:10-11, 15:	*The name change from Jacob to Israel*
Genesis 43:23:	Your God and the God of your father
Genesis 46:1:	God of his father Isaac

Genesis 46:3:	I am God, the God of thy father
Genesis 50:17:	The God of thy father
Exodus 3:6:	The God thy father, the God of Abraham, the God of Isaac, the God of Jacob
Exodus 3:13:	The God of your fathers
Exodus 3:14:	*I am that I am*
Exodus 3:15:	*The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob*
Exodus 3:18:	*The Lord God of the Hebrews*
Exodus 4:5:	The Lord God of their fathers, the God Abraham, the God of Isaac, and the God of Jacob
Exodus 5:1:	*The Lord God of Israel*
Exodus 5:3:	*The God of the Hebrews*
Exodus 8:28:	The Lord your God in the wilderness
Exodus 10:7:	The Lord their God
Exodus 10:18:	The Lord your God
Exodus 10:25:	The Lord our God
Exodus 15:2:	He is my God
Exodus 15:2:	My father's God
Exodus 15:26:	The Lord thy God
Exodus 18:14:	The God of my father
Exodus 24:10:	The God of Israel
Exodus 29:45:	Their God
Exodus 32:11:	The Lord his [Moses's] God
Exodus 34:23:	The Lord God, the God of Israel
Leviticus 2:13:	Thy God
Leviticus 4:22:	The Lord his God
Leviticus 11:45:	Your God

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Leviticus 21:6:	Their God
Leviticus 21:7:	His God
Numbers 16:22:	The Lord, the God of the spirits of all flesh
Numbers 22:18:	The Lord my God
Deuteronomy 1:11:	The Lord God of your fathers
Deuteronomy 1:21:	The Lord God of thy fathers
Deuteronomy 4:35:	The Lord, He is God
Deuteronomy 6:4:	The Lord our God is one Lord
Deuteronomy 10:17:	The Lord your God is God of gods and Lord of lords
Deuteronomy 26:7:	The Lord God of our fathers
Deuteronomy 29:25:	The Lord God of their fathers
Deuteronomy 31:17:	Our God
Deuteronomy 32:18:	God that formed thee
Deuteronomy 33:26:	The God of Jeshurun
Joshua 22:22:	The Lord God of gods
1 Samuel 17:45:	The God of the armies of Israel
1 Samuel 17:46:	A God in Israel
2 Samuel 7:26:	The Lord of hosts is the God over Israel
2 Samuel 22:3:	The God of my rock
2 Samuel 22:47:	The God of the rock of my salvation
2 Samuel 22:48:	God that avengeth me
2 Samuel 23:1:	The God of Jacob
2 Samuel 23:3:	The Rock of Israel

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1 Kings 1:36:	The Lord God of my lord, the king
1 Kings 2:26:	The Lord God before David, my father
1 Kings 3:7:	O Lord my God
1 Kings 5:3:	The Lord his God
1 Kings 11:31:	The Lord, the God of Israel
1 Kings 17:20:	O Lord, my God
1 Kings 18:36:	The Lord God of Abraham, Isaac, Jacob, and of Israel
2 Kings 2:14:	The Lord God of Elijah
2 Kings 17:26:	The God of the land
2 Kings 19:15:	The Lord, the God of all the kingdoms of the earth
2 Kings 20:5:	The God of David, thy father
2 Kings 21:22:	The Lord God of his fathers
1 Chronicles 12:17:	The God of our fathers
1 Chronicles 16:35:	O God of our salvation
1 Chronicles 17:24:	A God to Israel
1 Chronicles 28:9:	The God of thy Father
1 Chronicles 29:18:	O Lord God of Abraham, Isaac, and of Israel, our Fathers
2 Chronicles 2:5:	Our God above all gods
2 Chronicles 6:40:	My God
2 Chronicles 9:8:	*Thy God loved Israel, to establish them forever*
2 Chronicles 13:10:	The Lord is our God
2 Chronicles 20:33:	The God of their fathers
2 Chronicles 21:12:	The Lord God of David, thy father
2 Chronicles 32:19:	The God of Jerusalem
2 Chronicles 33:12:	The God of his fathers

2 Chronicles 34:3:	The God of David, his father
2 Chronicles 36:23:	The Lord God of heaven
Ezra 5:11:	The God of heaven and earth
Ezra 5:12:	The God of heaven
Nehemiah 9:7:	The Lord, the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham
Psalm 4:1:	O God of my righteousness
Psalm 18:46:	The God of my salvation
Psalm 24:5:	The God of his salvation
Psalm 35:23:	My Lord
Psalm 42:8:	The God of my life
Psalm 43:2:	The God of my strength
Psalm 43:4:	God, my exceeding joy
Psalm 46:1:	God is our refuge and strength
Psalm 47:7:	God is the King of all the earth
Psalm 47:9:	The God of Abraham
Psalm 59:9:	God is my defense
Psalm 59:10:	The God of my mercy
Psalm 59:13:	*That God ruleth in Jacob unto the ends of the earth*
Psalm 62:7:	God is my salvation and my glory
Psalm 62:8:	God is a refuge for us
Psalm 65:1:	O God in Sion
Psalm 65:5:	O God of our salvation
Psalm 67:6:	Our own God
Psalm 72:18:	The Lord God, the God of Israel
Psalm 73:1:	God is good to Israel

Psalm 73:26:	God is the strength of my heart
Psalm 78:35:	The high God, their Redeemer
Psalm 80:4:	O Lord God of hosts
Psalm 80:7:	O God of hosts
Psalm 81:1:	God, our strength
Psalm 84:9:	O God, our shield
Psalm 88:1:	The Lord God of my salvation
Psalm 106:21:	God, their Savior
Psalm 132:2:	The mighty God of Jacob
Psalm 135:5:	Our Lord is above all gods
Psalm 136:2:	The God of gods
Isaiah 30:15:	*The Lord God, the Holy One of Israel*
Isaiah 30:18:	The Lord is a God of judgment
Isaiah 37:16:	O Lord of hosts, God of Israel
Isaiah 38:5:	The Lord, the God of David, thy father
Isaiah 40:28:	The everlasting God, the Lord, the Creator of the ends of the earth
Isaiah 43:3:	I am the Lord thy God, the Holy One of Israel, thy Savior
Isaiah 44:6:	*The Lord, the King of Israel*
Isaiah 45:21:	A just God and a Savior
Isaiah 54:5:	The God of the whole earth
Isaiah 54:5:	*The Holy One of Israel*
Jeremiah 3:23:	*The Lord our God is the salvation of Israel*
Jeremiah 10:10:	The Lord is the true God
Jeremiah 32:15:	*The Lord of hosts, the God of Israel*
Jeremiah 32:18:	The great, the mighty God, the Lord of hosts

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Jeremiah 32:27:	The Lord, the God of all flesh
Jeremiah 44:7:	*The Lord, the God of hosts, the God of Israel*
Jeremiah 51:56:	The Lord God of recompences
Ezekiel 8:3:	*God to Jerusalem*
Ezekiel 12:19:	*The Lord God of the inhabitants of Jerusalem and of the land of Israel*
Daniel 2:47:	God is a God of gods
Daniel 3:29:	The God of Shadrach, Meshach, and Abednego
Daniel 6:26:	The God of Daniel
Daniel 9:4:	O Lord, the great and dreadful God
Daniel 11:36:	The God of gods, Himself above every god
Amos 4:12:	Thy God, O Israel
Amos 5:27:	The Lord, whose name is the God of hosts

With regard to the *law of first mention*, here is a complete list from the New Testament of the names of God:

Matthew 1:23:	Emmanuel, God with us
Matthew 4:3:	The Son of God
Matthew 4:7:	The Lord thy God
Matthew 6:33:	The kingdom of God
Matthew 15:31:	The God of Israel
Matthew 16:16:	The Christ, the Son of the living God

Matthew 22:32:	I am the God of Abraham and the God of Isaac and the God of Jacob. God is not the God of the dead but of the living.
Matthew 26:63:	The Christ, the Son of God
Matthew 27:46:	My God
Mark 1:1:	Jesus Christ, the Son of God
Mark 1:14:	The Gospel of the kingdom of God
Mark 1:24:	Jesus of Nazareth, the Holy One of God
Mark 5:7:	Jesus, thou Son of the most high God
Mark 12:26:	I am the God of Abraham and the God of Isaac and the God of Jacob.
Mark 12:27:	The God of the living
Mark 12:29:	Hear, O Israel, the Lord our God is one Lord
Luke 1:16:	The Lord their God
Luke 1:32:	The Son of the Highest
Luke 1:32:	The Lord God shall give Him the throne of His father David.
Luke 1:47:	God my Savior
Luke 1:68:	The Lord God of Israel
Luke 1:78:	Our God
Luke 3:6:	The salvation of God
Luke 4:34:	The Holy One of God
Luke 4:41:	Christ, the Son of God
Luke 8:28:	The Son of God Most High
Luke 9:20:	The Christ of God

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Luke 20:37:	The Lord, the God of Abraham and the God of Isaac and the God of Jacob
Luke 20:38:	A God of the living
Luke 23:35:	Christ, the chosen of God
John 1:1:	The Word was God.
John 1:29:	The Lamb of God
John 3:16:	Only begotten Son
John 3:17:	His Son
John 3:18:	The only begotten Son of God
John 6:27:	God the Father
John 6:33:	The bread of God
John 6:45:	The Father
John 8:41:	One Father, even God
John 8:42:	Your Father
John 8:54:	Your God
John 11:52:	The Christ, the Son of God
John 17:3:	The only true God
John 17:3:	Jesus Christ
John 20:17:	My Father
John 20:18:	My Lord and my God
John 20:31:	Jesus is the Christ, the Son of God
Acts 2:22:	Jesus of Nazareth
Acts 2:39:	Lord our God
Acts 3:13:	The God of Abraham and of Isaac and of Jacob, the God of our fathers
Acts 3:22:	The Lord your God
Acts 3:26:	His Son, Jesus
Acts 5:30:	The God of our fathers
Acts 5:31:	A Prince and a Savior

Acts 7:2:	The God of glory appeared unto our father Abraham.
Acts 7:32:	I am the God of thy fathers, the God of Abraham and the God of Isaac and the God of Jacob.
Acts 7:59:	Lord Jesus
Acts 8:37:	Jesus Christ is the Son of God.
Acts 13:17:	*The God of this people of Israel chose our fathers.*
Acts 17:23:	*The unknown God*
Acts 24:14:	The God of my fathers
Romans 1:23:	The uncorruptible God
Romans 3:29:	The God of the Jews [Judahites] only? Is He not also of the Gentiles [Israelites]?
Romans 3:30:	One God
Romans 15:5:	The God of patience and consolation
Romans 15:33:	The God of peace
Romans 16:26:	The everlasting God
1 Corinthians 1:3:	God our Father
1 Corinthians 12:6:	The same God
2 Corinthians 1:3:	The Father of our Lord, Jesus Christ
2 Corinthians 1:3:	The Father of mercies
2 Corinthians 1:3:	The God of all comfort
2 Corinthians 2:15:	God, a sweet savor of Christ
2 Corinthians 11:31:	The God and Father of our Lord, Jesus Christ
2 Corinthians 13:11:	The God of love and peace

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Galatians 1:3:	Our Lord, Jesus Christ
Galatians 1:4:	God and our Father
Ephesians 1:3:	The God and Father of our Lord, Jesus Christ
Ephesians 1:17:	The Father of glory
Ephesians 4:6:	One God and Father of all
Ephesians 5:20:	God and the Father in the name of our Lord, Jesus Christ
Ephesians 6:23:	God the Father and the Lord, Jesus Christ
Philippians 2:11:	Jesus Christ is Lord.
Colossians 1:15:	The invisible God
Colossians 2:2:	God and of the Father and of Christ
Colossians 3:17:	God and the Father by Him
1 Thessalonians 1:9:	The living and true God
1 Thessalonians 5:23:	The very God of peace
2 Thessalonians 2:16:	Our Lord Jesus Christ Himself
2 Thessalonians 2:16:	God, even our Father
1 Timothy 1:1:	God our Savior
1 Timothy 1:11:	The blessed God
1 Timothy 1:17:	The King eternal, immortal, invisible, the only wise God
2 Timothy 1:2:	Christ Jesus, our Lord
Titus 1:4:	The Lord Jesus Christ, our Savior

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Titus 2:13:	The great God and our Savior, Jesus Christ
Hebrews 4:14:	Jesus, the Son of God
Hebrews 5:10:	God, a High Priest after the order of Melchizedek
Hebrews 7:1:	The most high God
Hebrews 12:23:	God, the Judge of all
Hebrews 13:20:	The God of peace
James 1:27:	God and the Father
1 Peter 1:3:	God and Father of our Lord, Jesus Christ
1 Peter 5:10:	The God of all grace
2 Peter 1:1:	Our Savior, Jesus Christ
1 John 5:20:	The true God
2 John 1:3:	The Lord Jesus Christ, the Son of the Father
Revelation 4:8:	Holy, holy, holy, Lord God Almighty
Revelation 11:4:	The God of the Earth
Revelation 11:13:	The God of Heaven
Revelation 11:17:	O Lord God Almighty
Revelation 15:3:	Lord God Almighty
Revelation 21:7:	His God
Revelation 22:22:	The Lamb

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With regard to the *law of first mention*, here is a complete list from the Apocrypha of the names of God:

1 Esdras 1:4:	The Lord your God
1 Esdras 1:23:	His Lord
1 Esdras 1:27:	The Lord God
1 Esdras 1:27:	The Lord
1 Esdras 1:48:	The Lord God of Israel
1 Esdras 1:50:	The God of their fathers
1 Esdras 4:40:	The God of truth
1 Esdras 5:48:	The God of Israel
1 Esdras 5:53:	God
1 Esdras 5:58:	The Lord
1 Esdras 5:70:	The Lord our God
1 Esdras 6:15:	The Lord of Israel
1 Esdras 6:31:	The most high God
1 Esdras 8:14:	The Lord their God
1 Esdras 8:16:	Thy God
1 Esdras 8:25:	The only Lord God of my fathers
1 Esdras 8:27:	The Lord my God
1 Esdras 9:8:	The Lord God of our fathers
1 Esdras 9:46:	The Lord God Most High, the God of hosts, Almighty
2 Esdras 1:29:	Your God
2 Esdras 2:47:	The Son of God
2 Esdras 2:48:	The Lord thy God
2 Esdras 7:3:	My God
2 Esdras 7:17:	O Lord
2 Esdras 7:19:	The Highest
2 Esdras 13:26:	God the Highest

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2 Esdras 16:62:	Almighty God
Tobit 3:11:	O Lord my God
Tobit 3:16:	The great God
Tobit 7:12:	The merciful God
Tobit 8:5:	O God of our fathers
Tobit 10:11:	The God of Heaven
Tobit 13:1:	God that liveth forever
Tobit 13:4:	The God our father forever
Tobit 13:7:	The King of Heaven
Tobit 13:15:	God, the great King
Judith 5:8:	The God of Heaven, the God whom they knew
Judith 5:9:	Their God
Judith 6:19:	O Lord God of Heaven
Judith 7:28:	Our God and Lord of our fathers
Judith 9:2:	O Lord God of my father, Simeon
Judith 9:4:	O God, O my God
Judith 9:12:	O God of my father
Judith 9:12:	God of the inheritance of Israel
Judith 9:12:	Lord of the heavens and earth
Judith 9:12:	Creator of the waters,
Judith 9:12:	King of every creature
Judith 9:14:	The God of all power and might
Judith 10:8:	The God, the God of our fathers
Judith 13:4:	O Lord God of all power
Judith 13:7:	O Lord God of Israel
Judith 13:11:	God, even our God
Judith 13:17:	O our God

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Additions to Esther 13:15:	O Lord God and King
Additions to Esther 14:18:	O Lord God of Abraham
Additions to Esther 14:19:	O Thou mighty God
Additions to Esther 16:16:	The most high and most mighty, living God
Wisdom of Solomon 8:3:	The Lord of all things
Wisdom of Solomon 9:1:	O God of my fathers and Lord of mercy
Ecclesiasticus 12:5:	The Most High
Ecclesiasticus 23:4:	O Lord, Father and God of my life
Ecclesiasticus 24:23:	The most high God
Ecclesiasticus 24:24:	The Lord God is God alone, and besides Him, there is no other Savior.
Ecclesiasticus 36:1:	O Lord God of all
Ecclesiasticus 50:17:	Their Lord God Almighty, the Most High
Ecclesiasticus 51:1:	O Lord and King
Ecclesiasticus 51:1:	O God my Savior
Baruch 3:1:	O Lord Almighty, God of Israel
Baruch 3:4:	O Lord Almighty, Thou God of Israel
Baruch 4:8:	The everlasting God
Baruch 4:24:	The Everlasting
Baruch 4:37:	The Holy One

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Prayer of Azariah 1:3:	O Lord God of our fathers
Prayer of Azariah 1:22:	Thou art God, the only God
Prayer of Azariah 1:68:	The God of gods
Susanna 1:42:	O everlasting God
Bel and the Dragon 1:38:	Great art the Lord God of Daniel, and there is none other besides Thee.
Prayer of Manasseh 1:1:	O Lord, Almighty God of our fathers Abraham, Isaac, and Jacob and of their righteous seed
Prayer of Manasseh 1:1:	The God of the just
Prayer of Manasseh 1:1:	The God of them that repent
2 Maccabees 1:24:	O Lord, Lord God, Creator of all things
2 Maccabees 1:24:	The only and gracious King
2 Maccabees 3:36:	The great God
2 Maccabees 9:5:	The Lord Almighty, the God of Israel

The author does not see any titles of God that pertain to any other people groups/nations with which God "knows" them (Amos 3:2). Can anyone search and find out if there are any other countries with which the Lord God of the Bible calls Himself the "Lord God/God of _____" besides Israel or an Israelite?

CHAPTER 12

"IF YOU LOVE ME, KEEP MY COMMANDMENTS"

With the verses below, Yahweh has not done away with His law, and our Lord and Savior Yahshuah plainly states:

> *Think not* that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill. (Matthew 5:17)
>
> *Thou shalt* love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hand all the law and the prophets. (Matthew 22:37–40)
>
> Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city [of New Jerusalem]. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. (Revelation 22:14–15) For I testify unto every man that heareth the words of the prophecy of this Book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the Book of this prophecy, God shall take away his part out

> of the Book of Life, and out of the Holy City, and from the things which are written in this Book. (Revelation 22:18– 19)

When one studies the New Testament thoroughly, one will find that there are about 1,050 commands (see appendix 5), whereas there are 2,713 commands in the Old Testament (see appendix 3), which include the sacrificial laws that have been fulfilled by Yahshuah on the cross. That is why we need Yahshuah as our Mediator for the transgression of the law to grace under the law.

By the way, by what *law* do you think Yahshuah is going to judge the world when He comes again? Man's law, which is fallible, or Yahweh's law, which is *perfect*, according to Psalm 119?

Here are one hundred questions by G. Burnside for you to answer, if you can, with regard to God's law:

1. How could a perfect God (Matthew 5:48) do away with a perfect law (Psalm 19:7)?

2. How could a holy God (Isaiah 6:3) do away with a holy law (Romans 7:12)?

3. How could a righteous God (Psalm 145:17) do away with a righteous law (Psalm 119:172)?

4. How could God, who is unchangeable (Malachi 5:6, Hebrews 13:8), change or do away with a law that is unchangeable (Matthew 5:17–19; Psalm 117:7–8)?

5. How could a God of truth (John 14:6) abolish a law that is the truth (Psalm 119:142, 151)?

6. How could a God who is just (Acts 3:14, Deuteronomy 32:4) abolish a just law (Romans 7:12)?

7. How could a God who is good (Psalm 34:8) abolish a law that is good (Romans 7:12)?

8. How could a spiritual God (John 4:24) do away with a spiritual law (Romans 7:14)?

9. How could God do away with the law that tells what sin is (1 John 3:4, Romans 4:14, 7:7)?

10. How could God do away with the very law that Christ has come to magnify and make honorable (Isaiah 42:21)?

11. How could God abolish a law that He has written on stone (Exodus 31:18)? The fact that He has written it on stone shows that *it* was to last forever.

12. How could God do away with the law that tells what His will is (Romans 2:18, Matthew 7:21, Psalm 40:8)?

13. How could God do away with the very law that He has commanded to be sealed among His disciples (Isaiah 8:16)?

14. How could God abolish the law that is not made void but established by the Christian faith (Romans 3:31)?

15. How could God do away with a law that is "pure" and that "enlightens the eyes" (Psalm 19:8)?

16. How could God abolish the law that He has told His people to remember and teach to their children and children's children (Psalm 78:1–7)?

17. How could God do away with the law that the Christian should "meditate in day and night" (Psalm 1:1–3)?

18. How could God abolish His holy law that the wicked have turned away from and made void (Psalm 119:126, 150)?

19. How could God do away with His law, which must be fulfilled in the life of the Christian, who is led by the Spirit of God (Romans 8:3–4)?

20. How could God do away with His law after promising a "woe" upon them that "cast away the Law of the Lord" and "call evil good, and good evil" (Isaiah 5:20–24)?

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21. How could God abolish a law that enters into the very heart of a person and condemns the secret sins of his life, which he must bring into judgment (Ecclesiastes 12:13–14)?

22. How could God do away with His law that makes people happy when they keep it (Proverbs 29:18)?

23. How could a God of peace destroy a law that brings peace to troubled hearts (Psalm 119:165)?

24. How could God abolish the very law that Jesus has in His heart (Psalm 40:8)?

25. How could God abolish His law, which is to be the standard by which men and women will be judged (Ecclesiastes 12:13–14)?

26. How could God do away with His law, which is to "stand fast forever" (Psalm 111:7–8)?

27. How could God do away with His law after He has said His people have forgotten His Law and are destroyed for lack of knowledge (Hosea 4:6–7)?

28. How could God abolish His law after accusing the religious leaders of hardening their hearts against His law and deceiving the people (Malachi 2:7–9)?

29. How could God abolish His commandments when Jesus promised the Holy Spirit to those who will keep them (John 14:16–17, 26; Acts 5:32)?

30. How could God have done away with His law at Christ's death and then later bet with Stephen as he has been stoned for having told his murderers that they have not kept God's law (Acts 7:53–56)?

31. How could God abolish the same law that is to be the standard by which we measure the teachings of every teacher, every preacher, and every church (Isaiah 8:20)? (Compare 1 Peter 4:11 and Acts 7:38.)

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32. How could God abolish the law when Jesus has suffered and died to redeem us from the curse of the law (Galatians 3:13)? Jesus has come to redeem them who have been under the law (Galatians 4:4–5).

33. How could God abolish His law when the Bible says, "Where no Law is, there is no transgression" (Romans 4:15; 6:13)?

34. How could God do away with His law when His followers delight in it (Psalms 1:1–3; 119:70, 77, 92, 174)?

35. How could God have the commandments abolished at the cross when Jesus has told His disciples to pray that they might be able to keep the Sabbath command forty years after the Crucifixion (Matthew 24:20)?

36. How could God abolish the commandment that says, "Remember the Sabbath Day to keep it Holy," when Jesus has said that He Himself is Lord of the Sabbath and that it has been made for man (Mark 2:27–28)?

37. How could God do away with the very law that helps in converting the soul (Psalm 19:7)?

38. How could God abolish the law that helps a sinner realize his need? When a sinner realizes that death is the penalty for transgression and, in sorrow, comes to God for forgiveness, he receives a pardon through Jesus Christ. That pardon is grace. Will God abolish the very law that Christ has died for to make it possible to give grace to the sinner? If God has abolished His law, there will be no transgression and therefore no need of forgiveness or grace. Grace is not something apart from the law; it is necessary. Paul says to the Christians: "Ye are not under the Law, but under grace" (Romans 6:14). Then he says, "Shall we sin because we are not under the law, but under grace? God forbid" (Romans 6:15). In Galatians 3:21, Paul says, "The Law is not against the promises of God." How could God abolish His law and thus do away with grace too?

39. How could God abolish the Sabbath command when Jesus has said He Himself is Lord of the Sabbath (Mark 2:27–28)?

Jesus Himself has made the Sabbath (John 1:1–3, Mark 2:27). And it is Christ's custom to keep it (Luke 4:16).

40. How could Jesus Christ abolish His law and the Sabbath that He has made and not say a single word about it to His closest followers? At the time of His death, they kept the Sabbath according to the commandment (Luke 23:56, 65). (Compare Matthew 24:20.)

41. How could God abolish the Sabbath when Jesus has said, "It is easier for Heaven and Earth to pass, than one tittle of the Law to fail" (Luke 16:17)?

42. How could God abolish His commandments when Jesus has said that those who worship in vain have the commandments of men (Mark 7:7, 9)? The worship, which is accepted of God, must be where the commandments of God are taught and obeyed (John 14:21).

43. How could God forsake His law when that is the very thing that the Bible says the wicked have done (Psalm 119:53)?

44. How could God do away with His law when the Bible says, "The way of transgressors is hard" (Proverbs 13:15)? Where there is no law, there is no transgression (Romans 4:15).

45. How could God do away with His law when the Bible says, "He that turneth away his ear from hearing the Law, even his prayer shall be an abomination" (Proverbs 28:9)?

46. How could God do away with His commandments when the Bible says, "The whole duty of man is to fear God and keep His Commandments" (Ecclesiastes 13– 14)?

47. How could God do away with His commandments after He has promised to show mercy to all who will keep them (Psalm 103:18)?

48. How could God abolish the commandments that the angels keep (Psalm 103:20)?

49. How could God do away with His law, which is so perfect and high that it points the believer to Christ as the end for righteousness, the highest standard of a perfect, sinless life (Romans 10:4)? (Compare Isaiah 51:8 and James 5:11.)

50. How could God abolish His law, which gives comfort in affliction and trial (Psalm 199:92)?

51. How could God do away with His law, which gives wisdom and understanding (Psalm 119:98, 100)?

52. How could God do away with the very law that the righteous, who inherit the new earth, will have in their hearts (Psalm 37:29–31)?

53. How could God do away with the law that Jesus has said is more enduring than the earth itself (Matthew 5:17–19)?

54. How could God do away with the law that forbids murder and adultery (James 2:11–12)?

55. How could God abolish the commandments that Jesus has kept (John 16:10)?

56. How could God abolish a law that is so perfect and wonderful that even if you break any part of it, you are guilty of all (James 2:10–12)?

57. How could God abolish the law that Jesus refers to when He says, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom" (Matthew 5:19)?

58. How could God abolish His commandments to make room for tradition, (i.e., the commandments of men)?

59. How could God abolish His law, which gives His people liberty when they obey it (James 2:10–12)? It is the lawbreaker who is put in jail and who is in bondage.

60. How could God do away with the law that helps a poor sinner realize his condition (Romans 3:9, 20, 23)?

61. How could God do away with the law that "stops every mouth" and makes "all the world guilty before God" (Romans 3:19)? (Compare Romans 3:9, 23.)

62. How could God do away with the law that tells what sin is when the Bible says, "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous" (1 John 2:1, 3:4)? Why have an advocate if the law is gone?

63. How could God abolish the Ten Commandments or the moral law at the same time that He has abolished the ceremonial law, which had to do with the offerings and sacrifices (Ephesians 2:16, Colossians 2:14-17). The handwriting of ordinances are not the Ten Commandments. The ceremonial law is instituted to show the people what to do when they break the moral law. They could show their faith in the great sacrifice, which was to be offered on Calvary. All the sacrifices and offerings point forward to Jesus Christ. When Jesus has died, the veil in the temple has been rent from top to bottom, signifying that the sacrificial or ceremonial law has ended. Many people confuse the ceremonial and moral laws.

64. How could God abolish the law that has the Sabbath command in it when God Himself has ceased from labor and rested on the seventh day, and your Bible says that all who have entered into rest (spiritual rest too) with Him have ceased from their own works as God has done from His (Hebrews 4:4, 10)?

65. How could God do away with the very law that His people are to keep and to have works to show their faith (James 2:18)? Read carefully James 2:10–12. The "works" referred to here are works of obedience as the verses plainly state. Paul says, "Do we make void the Law through Faith? God forbid, we establish the Law" (Romans 3:31).

66. How could God do away with the commandments that Jesus refers to when He says, "Whosoever shall do and teach them shall be called great in the Kingdom of Heaven" (Matthew 6:19)?

67. How could God abolish the same law that He has promised to write in the heart of every Christian, who is really under the new covenant (Jeremiah 31:31, Hebrews 8:10)?

68. How could God abolish His law when only those who keep it can have justification (Romans 2:13)?

69. How could God abolish the law that the carnal or sinful mind refuses to obey (Romans 8:7)?

70. How could God destroy the very same law that Jesus has said He has come not to destroy (Matthew 5:17–19)?

71. How could God do away with the same commandments that Jesus has said hung on the two great commandments of love to God and love to man (Matthew 22:36–40)? The first four commandments show our relation to God; the last six commandments show our relation to man. Thus, they all hang on the two principles of love to God and love to man.

72. How could God do away with the same commandments that Jesus has told the young ruler to keep if he wants to enter into life and be saved (Matthew 19:17)? (Compare Revelation 22:14.)

73. How could God abolish His commandments when they give good understanding to all who keep them (Psalm 111:10)?

74. How could God do away with His commandments, which are the foundation of sound doctrine (Proverbs 4:2)?

75. How could God make void His law when Jesus has condemned the scribes and Pharisees for making void the law of God by their traditions (Matthew 15:3, 6)?

76. How could God do away with His commandments when Jesus has told His disciples to keep them if they love Him (John 14:15)? How much do we love Him?

77. How could God have abolished His law when the curse of God rests on the world because the inhabitants have transgressed His law (Isaiah 24:6–8)?

78. How could God abolish the Sabbath commandment when He has pronounced a blessing on the man who would keep the Sabbath (Isaiah 56:2, 6)?

79. How could God abolish the Sabbath commandment when He has said that all who will turn away their foot from the Sabbath, from doing their own pleasure on His holy day, will be blessed in many ways and will help raise the foundations of generations and be called repairers of the breach (Isaiah 58:12–14)?

80. How could God abolish the Sabbath commandment when Jesus has said that He Himself is Lord of the Sabbath (Matthew 12:8)?

81. How could God abolish the Sabbath commandment when He has said the Sabbath is a sign of sanctification (Ezekiel 20:12)? Should not a sanctified Sabbath and a sanctified person be in harmony?

82. How could God turn away from His law and abolish it when He has always been hurt when His people turn away from it (Jeremiah 16:10–11, 16; Isaiah 58:1, 12– 14)?

83. How could God reject His law and abolish it when He has said He will bring evil on those who reject it (Jeremiah 6:19)? (Compare Jeremiah 6:4, 6.)

84. How could God abolish the very law that He says He has implanted in the hearts of those who "know Righteousness" (Isaiah 51:7)?

85. How could God abolish His law that some people "will not hear" and even tell their ministers not to preach (Isaiah 30:8–10)? God calls them rebellious children.

86. How could God do away with His commandments after promising peace and righteousness in abundance to those who "hearken to His Commandments" (Isaiah 48:18)?

87. How could God abolish the Sabbath commandment when He has given the Sabbath to be a sign that He is our God (Ezekiel 20:20)?

88. How could God abolish His commandments, which are called righteousness (Psalm 119:172), and also say "My Righteousness shall not be abolished" (Isaiah 51:6). He also says, "Hearken unto Me ye that know righteousness, the people in whose heart is My Law" (Isaiah 61:7).

89. How could God abolish His law after making the statement that some of the people will stop their ears and make their hearts like stone so they will not hear His law (Zechariah 7:11–12)?

90. How could God do away with His law after making the statement that the people have trespassed against His law and have "sown the wind and shall reap the whirlwind" (Hosea 8:1–7)?

91. How could God abolish the commandments, which is the test by which we know that we know God (1 John 2:3)?

92. How could God abolish His commandments and then later have John write that the man who claims to know God and does not keep God's commandments is a liar (1 John 2:4)?

93. How could God abolish His commandments when Jesus has kept them and we are told "to walk even as He walked" (1 John 2:6)?

94. How could God abolish His commandments and also promise to hear the prayers of those who keep them (1 John 3:22)?

95. How could God abolish His commandments and later have John write that those who love God and keep His commandments will love the children of God (1 John 5:2)?

96. How could God have His commandments abolished when it "is the love of God" that we keep His commandments (1 John 5:3)? (Compare 2 John 6 and John 14:15.)

97. How could God abolish His law and the Sabbath after He says the "[p]riests have violated His Law and have hid their eyes

from His Sabbath, and have showed no difference between the holy and the profane" (Ezekiel 22:26)?

98. How could anyone accuse God of changing or abolishing His own perfect law when the prophet has seen an *enemy power* that will think to change it (Daniel 7:25)? Read about the four beasts and the little "horn" (Daniel 7:1–8).

99. How could God have abolished His commandments when it says that the last or remnant people of God will be keeping the commandments just before Jesus comes to gather the harvest of the earth? Read carefully Revelation 12:17 and 14:12–16.

100. How could God abolish His commandments and also promise that, in the new earth, His people will be keeping the Sabbath (Isaiah 66:22–23)? The Sabbath command is in the center of His law. The Sabbath is God's mark or sign of His power and authority as the Creator (Exodus 20:8–11). The Sabbath has always been God's test of obedience (Exodus 16:4, 23, 26–28).

If the Lord God has abolished His law, then hundreds of texts in your Bible have become meaningless and should be left out. However, Malachi 4:4 states:

> Remember ye *the law of Moses* My Servant, which I commanded unto him in Horeb for *all Israel*, with *the statutes and judgments*.

Notice anything *missing* before entering the New Testament? The ordinances.

CHAPTER 13

"I AM NOT SENT BUT UNTO THE LOST SHEEP OF THE HOUSE OF ISRAEL"

According to *Matthew 15:24*, Jesus Christ told the Canaanite (Syrophoenician) woman, "I am not sent but unto the lost sheep of the house of Israel." What does the word *lost* mean? Who are the "sheep"? Who is "the house of Israel"? And who are the "lost sheep of the house of Israel?"

But before we define those terms, let's look at the following translations of *Matthew 15:24* for clarity and consideration. *The English Hexapla*[201] states Matthew 15:24 in the following English translations:

> Wyclif states, "He answered & seide, *I am not sente but to the scheep of the hous of Israel that perischiden*."
>
> Tyndale states, "He answered, and sayde: *I am not sent, but vnto the loost shepe of the house of Israel*."
>
> Cranmer states, "But he answered, & sayde: *I am not sent but vnto the lost shepe of the house of Israel*."
>
> The Geneva states, "But he answered, and sayed, *I am not sent but vnto the lost shepe of the house of Israel*."

[201] *The English Hexapla Exhibiting the Six Important English Translations of the New Testament Scriptures: Wycliff (1380); Tyndale (1535); Cranmer (1539); Genevan (1557); Anglo-Rhemish (1582); And Authorized (1611)* (London, England: Samuel Bagster and Sons, 1841).

Rheims states, "And he ansvvering said: *I vvas not sent but to the sheepe that are lost of the house of Israel*."

The Authorized states, "But he answered, and said, *I am not sent, but vnto the lost sheepe of the house of Israel*."

Young's Literal Translation of the Holy Bible[202] states, "And He answering said, *I was not sent except to the lost sheep of the house of Israel*."

The Douay-Rheims Translation[203] states, "And He answering, said: *I was not sent but to the sheep, that are lost of the house of Israel*."

The Weymouth New Testament[204] states, "'*I have only been sent to the lost sheep of the house of Israel*,' He replied."

Ferrar Fenton's Translation of the New Testament[205] states, "In reply, however, he said, '*I was not sent to other than the lost sheep of Israel's house*.'"

The Bible: James Moffatt Translation[206] states, "He replied, *It was only to the lost sheep of the house of Israel that I was sent*."

The Holy Bible from The Ancient Eastern Text[207] states, "And He answers, saying to them, *I am not sent, except to the sheep which went astray from the house of Israel*."

[202] Robert Young, *Young's Literal Translation of the Holy Bible* (Edinburgh, Scotland: PDF, 1898).

[203] The Douay-Rheims Translation of the Bible (PDF, 1899).

[204] Richard F. Weymouth, *Weymouth New Testament* (Low Tide Press, 1902), 31.

[205] Ferrar Fenton, *The New Testament of Our Lord and Saviour Jesus Christ Translated into Modern English from the Greek Text of Westcott and Hort by Ferrar Fenton* (Merrimac, MA: Destiny Publishers, 1905), 1066.

[206] James Moffatt, *The Bible: James Moffatt Translation* (San Francisco, CA: Harper San Francisco, 1922), NT21.

[207] George M. Lamsa, *The Holy Bible from the Ancient Eastern Text* (New York, NY: A. J. Holman, 1933), 969.

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The Bible: An American Translation[208] states, "But He answered, *I am sent only to the lost sheep of Israel's house.*"

The Emphasized Bible[209] states, "But [He] answering, said, *I was not sent forth, save unto the lost sheep of the house of Israel.*"

The Interlinear Bible[210] states, "But answering He said, *I was not sent except to the lost sheep of the house of Israel.*"

The New American Standard Bible[211] states, "But He answered and said, '*I was sent only to the lost sheep of the house of Israel.*'"

The Eastern Greek Orthodox New Testament[212] states, "However, Jesus answered, '*I was not sent to anyone but the lost sheep of the house of Israel.*'"

The Hendrickson Parallel Bible[213] states Matthew 15:24 in the following English translations:

The King James Bible states, "But he answered and said, *I am not sent but unto the lost sheep of the house of Israel.*"

The New King James Bible states, "But He answered and said, '*I was not sent except to the lost sheep of the house of Israel.*'"

[208] J. M. Powis Smith and Edgar J. Goodspeed, *The Bible: An American Translation* (Chicago, IL: University of Chicago Press, 1935), NT15.

[209] Joseph Bryant Rotherham, *Rotherham's Emphasized Bible* (Grand Rapids, MI: Kregel Publications, 1994), NT17.

[210] The Interlinear Bible: Hebrew, Greek and English (Peabody, MA: Hendrickson Publishers, 1986), 751.

[211] The New American Standard Bible (Anaheim, CA: Foundation Publications, 1996), NT26.

[212] The Eastern Greek Orthodox New Testament (PDF).

[213] *The Hendrickson Parallel Bible: King James Version; New King James Version; New International Version; and New Living Translation* (Peabody, MA: Hendrickson Publishers, 2005).

The New International Version states, 'He answered, *'I was sent only to the lost sheep of Israel.'*"

The New Living Translation states, "Then he said to the woman, '*I was sent only to help the people of Israel – God's lost sheep – not the Gentiles.*'"

The New Revised Standard Version[214] states, "He answered, '*I was sent only to the lost sheep of the house of Israel.*'"

The Christogenea New Testament[215] states, "Then replying He said, '*I have not been sent except to the lost sheep of the house of Israel!*'"

Ivan Panin's translation of the New Testament[216] states, "But he answered and said, 'I was not sent but unto the lost sheep of the house of Israel.'"

The Aramaic English New Testament[217] states, "But he answered and said to them, '*Have I not been sent except to the sheep, which went astray from the house of Israel?*'"

The Apostolic Bible Polyglot[218] states, "And responding he said, *I was not sent except unto the [sheep lost] of the house of Israel.*"

The International Standard Version 2.0[219] states, "But he replied, '*I was sent only to the lost sheep of the nation of Israel.*'"

[214] *The New Revised Standard Version* (New York, NY: Oxford University Press, 2006), NT18.

[215] William R. Finck Jr., *The Christogenea New Testament Revision 1.2* (Self-Published, 2009), 20.

[216] Ivan Panin, *The New Testament from the Greek Text as Established by Bible Numerics Originally Translated by Ivan Panin* (Houston, TX: Unleavened Bread Publishing, 2011), 25.

[217] *The Aramaic English New Testament* (Sedro-Woolley, WA: Netzari Press, LLC, 2012), 44.

[218] *The Apostolic Bible Polyglot* (Newport, OR: Apostolic Press, 2013), NT25.

[219] *The Holy Bible: International Standard Version 2.0* (Toluca Lake, CA: Davidson Press, 2013), 2550.

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> The New World Translation[220] states, "He answered: '*I was not sent to anyone except to the lost sheep of the house of Israel.*'"
>
> The Cepher[221] states, "But he answered and said, *I am not sent but unto the lost sheep of the house of Yisra'el.*"
>
> The Berean Study Bible[222] states, "He answered, '*I was sent only to the lost sheep of the house of Israel.*'"
>
> The Complete Jewish Study Bible[223] states, "He said, '*I was sent only to the lost sheep of the house of Isra'el.*'"
>
> The Pure Word[224] states, "He Answered and then Spoke, *I am definitely not Sent Out, except to the lost sheep of the House of Israel.*"

The Greek word for *lost* is Strong's no. G622 (*apollumi*),[225] and it means as follows:

1. To destroy
    a. To put out of the way entirely, abolish, put an end to ruin
    b. To render useless
    c. To declare that one must be put to death
    d. Metaphorically, to devote or give over to eternal misery in hell
    e. To perish, to be lost, ruined, destroyed
2. To destroy
    a. To lose

[220] *The New World Bible Translation* (Wallkill, NY: Watchtower Bible and Tract Society of New York, 2013), 1326.

[221] *The Cepher* (Eureka, MT: Cepher Publishing Group, LLC, 2014), 1244.

[222] *The Berean Study Bible* (Pittsburgh, PA: Bible Hub, 2016), 28.

[223] *The Complete Jewish Study Bible* (Peabody, MA: Hendrickson Publishers Marketing, LLC, 2016), 1414.

[224] *The Pure Word* (One Path Publishing, LLC, 2016), 23.

[225] Strong, *The New Strong's Exhaustive*, G11.

Apollumi is made up of two other Greek words: Strong's no. G575, *apo*,[226] which means "to put away," and no. G3639, *ollumi*,[227] which means "in punishment, chastisement, destruction, or death."

For the sake of context, I have used the following verses from George V. Wigram's *The Englishman's Greek Concordance of the New Testament*[228]:

> Matthew 10:6 states, "But go rather to *the lost sheep of the house of Israel*."
>
> Matthew 15:24 states, "But He answered and said, I am not sent but unto *the lost sheep of the house of Israel*."
>
> Matthew 18:11 states, "For the Son of Man is come to save *that which was lost*."
>
> Luke 15:4 states, "What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after *that which is lost*, until he find it?"
>
> Luke 15:6 states, "And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found *my sheep which was lost*."
>
> Luke 15:8–9 states, "Either what woman having ten pieces of silver, if *she lose one piece*, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth he friends and her neighbours together, saying, Rejoice with me; for I have found *the piece which I had lost*."
>
> Luke 15:24 states, "For this my son was dead, and is alive again; *he was lost*, and is found. And they began to be merry."

[226] Ibid., G10.

[227] Ibid., G62.

[228] George V. Wigram, *The Englishman's Greek Concordance of the New Testament* (Peabody, MA: Hendrickson Publishers, 2017), 74.

> Luke 15:32 states, "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and *was lost*, and is found."
>
> Luke 19:10 states, "For the Son of man is come to seek and save that which was lost."

The other Greek word for *lost* is Strong's no. G3471, *moraino*,[229] which means "to become insipid, to lose savour."

For the sake of context, I have used the following verses from George V. Wigram's *The Englishman's Greek Concordance of the New Testament*:[230]

> Matthew 5:13 states, "Ye are the salt of the earth: but if *the salt have lost his savour*, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."
>
> Luke 14:34 states, "Salt is good: but if *the salt have lost his savour*, wherewith shall it be seasoned?"

As one can see, there is a big difference between the Greek definitions for the English word *lost*. Jesus Christ Himself has chosen to use the Greek word *apollumi* to describe the lost sheep of the house of Israel, not the Greek word *moraino*. Any person who has studied Greek knows that Jesus Christ means that He has come not but unto the "*put away in punishment* sheep of the House of Israel." That phrase reveals a physical national salvation issue, not a spiritualized personal salvation issue. So the English word *lost*, when referenced with the house of Israel, never means "the spiritually unsaved" in the way Babylonian churchianity uses it today. You will note that Wycliffe has set the tone by actually using the word *perished* in his translation of Matthew 15:24, and then from that point, the rest of the translators have used the word *lost*, never thinking that that word will be spiritualized at some point in the future.

Remember, historically, it was *the northern kingdom of Israel that was referred to as "lost."* Between the years 741 BC and 676 BC, the

[229] Strong, *The New Strong's Exhaustive*, G59.

[230] Wigram, *The Englishman's Greek Concordance*, 512.

kingdom of Israel came to an ignominious end. Samaria, the capital city, fell to the Assyrians; almost the entire population of the northern kingdom was removed from their own land, and the Bible left them captive in Assyria and Media, where apparently they seemed to vanish into complete oblivion. The Bible not only recorded these national disasters but also gave the reasons for this catastrophe. Israel had failed to keep the commandments of God and therefore invoked the penalty of losing occupation in their land. These accounts can be found in 2 Kings 15:19–20, 29; 17:3–6; 18:13 and 1 Chronicles 5:26.

According to Rev. William Pascoe Goard in his *The Post-Captivity Names of Israel*, before the captivity,

> Israel was a Divinely-given spiritual name. Isaac was the Divinely-given family name. Omri was the Dynastic or national name . . . This name originated in King Omri, who was the lawmaker who displaced Moses; who substituted the "Statutes of Omri" for "the commandments, statutes, and judgments of the Lord" in Israel . . . Whatever other names Israel bore in the days of her residence in Palestine, such as Ephraim, etc., she bore out into captivity these two names: **Isaac, or Saka; and Omri**. By what names was Israel known after being carried into captivity? . . . **Israel was called: Saka, Scythia, Scythian, etc., or the House of Isaac. "Beth Omri," "Bit Kumri," or the House of Omri.** These are two of the names which Israel bore when she was carried into captivity. There are many forms of spelling the same names. Among the many variations of this name Beth Omri we find Bit Kumri, Kimmerians, Cimmerians, Gimmiri, etc. The name Isaac has also a score or more of variations, such as Sakai, Sacae, Sakasuna, etc. The Sakai are also called Kimmerians, Cimmerians, Gimmirians, etc. But the Sakai, otherwise called Kimmerians, are also called Scythians. This fact is established by those inscriptions which are best known, and which have furnished the key to Assyriology.[231]

[231] William Pascoe Goard, *The Post-Captivity Names of Israel* (Muskogee, OK: Artisan Publishers, 1989), 10–12.

According to W. H. Bennett, "We have our Lord's own command to His disciples: '*Go not into the way of the Gentiles* [i.e., the nations] *and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand*'" (Matthew 10:5–7). He continues:

> The lost sheep of the house of Israel are the ten tribes that were conquered and carried away into captivity by the Assyrians in the Eighth Century B.C. These tribes never returned to Palestine, for they were still lost and dispersed even in Christ's day. They were still in existence, as proved by Our Lord's words, for why would He send His disciples to a people who no longer existed? By commanding the disciples to proclaim the Gospel of the Kingdom to the lost sheep of the house of Israel. He indicated that it is in and through Israel that God would be primarily working in this age. It is clear that the descendants of the house of Israel must still be fulfilling that purpose in our own day.[232]

Flavius Josephus is quoted as saying, "There are but two tribes in Asia and Europe subject to the Romans, *while the ten tribes are beyond the Euphrates 'til now and are an immense multitude and not to be estimated by numbers.*" (*Antiquities of the Jews*, book 11, chapter 5, section 2).

> According to the May 2, 1890, edition of the *Jewish Chronicle*:
>
> Why should they [the house of Israel] have been less tenacious of life than their brethren of Judah? The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The problem, then, is reduced to the simplest form. *The Ten Tribes are certainly in existence. All that has to be done is to discover which people represent them.*[233]

[232] W. H. Bennett, *The Story of Celto-Saxon Israel* (United Kingdom: Covenant Publishing Company, 2002), 53.

[233] F. W. C. Neser, *The "Lost" Ten Tribes of Israel* (St. John's: Brawtley Press, 1985), 12.

Dr. Hertz, the late chief rabbi of the British Empire, has written as follows on November 18, 1918:

> *The people known at present as Jews are descendants of the tribes of Judah and Benjamin with a certain number of descendants of the tribe of Levi. As far as is known there is no further admixture of other tribes. The ten tribes have been absorbed among the nations of the world. We look forward to the gathering of all the tribes at some future day.*[234]

F. W. C. Neser states:

> The Prophecies of the Bible will never be interpreted correctly for as long as there is no distinction made between the House of Israel (Ten Tribes) and the House of Judah (Two Tribes). The Bible shall in a great measure remain a closed Book, as far as God's Plan with the world is concerned, while all the teachings and prophecies concerning Israel, are applied only to the Jew as he is today.[235]

According to 1 Kings 11:29–39, it has been the northern kingdom of Israel that has been nationally separated from the southern kingdom of Judah:

> This is the passage wherein Ahijah the prophet meets Jeroboam on the way to Jerusalem, takes his new garment and rends it into twelve pieces. Ahijah states that The LORD God will rend ten tribes from Solomon for his apostasy into idolatry. As a result, Ahijah has Jeroboam take ten pieces of the cloth to represent the ten tribes which The LORD God has given him. The other two tribes will be preserved for King David's sake and be kept for The House of Judah. Therefore, the ten tribes will become the Northern Kingdom of Israel under Jeroboam, and the two tribes will become the Southern Kingdom of Judah under Rehoboam.

[234] Ibid.

[235] Ibid., 13.

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The following narrative from Genesis 48, wherein Jacob blesses the sons of Joseph, Ephraim and Manasseh, shows that the lost tribes of the northern kingdom of Israel may be found in the future:

> And now *thy two sons, Ephraim and Manasseh*, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are mine; as Reuben and Simeon, they shall be mine*. And thy issue, which out begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance (vv. 5–6) . . . And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my Fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, *bless the lads; and let my name be named on them, and the name of my Fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth*. And when Joseph saw that his Father laid his right hand upon the head of Ephraim, it displeased him: and he held up his Father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his Father, not so, my Father: for this is the first-born; put thy right hand upon his head. And his Father refused, and said, I know it, my son, I know it: *he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh* (vv. 13–20).

> According to J. Bell's *British-Israel Bible Notes* for this passage:
>
> Jacob blesses the two sons of Joseph, Ephraim and Manasseh (Ephraim first): "as Reuben and Simeon, they shall be mine." 13, 14: *He blessed them under the sign of the cross with blessings to be fulfilled in the Christian dispensation*; "guiding his hands wittingly, for Manasseh was the firstborn. 15: And he blessed Joseph, and said, God . . . the God which fed me all my life long unto this day, 16: The Angel which redeemed me from all evil, bless the lads; and let my name [Israel] be named upon them, and the name of my Fathers Abraham and Isaac [Saxon]; and let them grow into a multitude in the midst of the earth." According to Jacob, *there was to be in the Christian dispensation a separate and great independent nation of the stock of Israel. (The multitudinous seed is to come through Joseph).* 17–19: Joseph said, "This is the first-born; put thy right hand on his head. And his Father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." 20–22: And Israel said unto Joseph, "Moreover I have given to thee one portion above thy brethren."[236]

According to Isaiah and Jeremiah, these "lost tribes of Israel" will occupy "isles" far off at some time in the future:

> Keep silence before me, *O islands*; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment. (Isaiah 41:1)
>
> Listen, *O isles*, unto Me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath He made mention of my name. And He hath made my mouth like a sharp sword; in the shadow of His hand hath He hid me, and made me

[236] J. Bell, *British-Israel Bible Notes* (London, England: R. Banks & Son, 1903), 19.

> a polished shaft; in His quiver hath He hid me; And said unto me, Thou art My servant, O Israel, in whom I will be glorified. (Isaiah 49:1–3)
>
> My righteousness is near; My salvation is gone forth, and mine arms shall judge the people; *the isles* shall wait upon Me, and on Mine Arm shall they trust. (Jeremiah 51:5)
>
> For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a Father to Israel, and Ephraim is my firstborn. Hear the word of the LORD, O ye nations, and declare it in *the isles afar off*, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the LORD hath redeemed Jacob and ransomed him from the hand of him that was stronger than he. (Jeremiah 31:7–11)

According to Amos 9:8–9, these "lost tribes of Israel" might be regarded as the "Gentiles" of the Bible:

> Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD. For, lo, I will command, and *I will sift the house of Israel among all nations, like as corn is sifted in a sieve*, yet shall not the least grain fall upon the earth.

The word *nations* has been translated many different ways from Hebrew and Greek into English in the King James Version. For example:

Hebrew to English Translation	**Translation**	**Frequency**
	nation(s)	373 Times
Strong's no. H1471[237]	heathen	142 Times
GOY/GOYIM	Gentiles	30 Times
557 Times	people	11 Times
	another	1 Time
	non-Jew	0 Times

Greek to English Translation	**Translation**	**Frequency**
	Gentile(s)	93 Times
Strong's no. G1484[238]	nation(s)	64 Times
ETHNOS	heathen	5 Times
164 Times	peoples	2 Times
	non-Jew	0 Times
Strong's no. G1672[239]		
HELLEN	Greek(s)	20 Times
27 Times	Gentile(s)	7 Times

The *Thayer's Greek-English Lexicon of the New Testament* defines *ethnos* (no. G1484) as follows: "(1) a multitude associated or living together; (2) a multitude of individuals of the same nature or genus; (3) race, nation."[240]

> According to Ben Williams in his *Kingdom Bible Studies*:
>
> Webster's New World Dictionary, under the word "Gentile," shows that the Latin root word ***gentilis*** means, "of the same gens, clan, or race." The same dictionary states the following under the words ***gens*** and ***genus***: This is also the basis for the word "genesis" which means

[237] Strong, The New Strong's Exhaustive, H26.

[238] Ibid., G26

[239] Ibid., G29

[240] Joseph H. Thayer, *Thayer's Greek-English Lexicon of the New Testament* (Peabody, MA: Hendrickson Publishers Marketing, LLC, 2017), 168.

"the coming into being of something; an origin." **Gens**: "originally, that belonging together by birth or descent." **Genus**: "birth, origin, race, species, kind, class."[241]

The English word **Gentile** originates, not from Hebrew or Greek (i.e. not from the Bible text), but from the Roman Latin word ***gentilis***. There is a close similarity between the Latin word ***gentilis*** and the Greek word ***ethnos***. Both words refer to a group or groups of people. That could be a family, a group of related families, a tribe or an entire nation. Note the meanings of the words gens and genus are also the basis for "***Genesis***" meaning "a common beginning."[242]

The words ***ethnos*** and ***gentilis*** themselves denote no one particular, group of people. They can refer to any group or groups in general. The context in which these words are used indicate which particular group.[243]

The original meaning of the English word **Gentile**, or its Latin root ***gentilis***, are approximately the same. In this respect, the Old English word **Gentile** would have been comparable with the Greek word ***ethnos*** or the Hebrew word ***goy***. In any case, the KJV translators, back in the 1600s, translated these words very inconsistently.[244]

When one considers the modern concept of the word **Gentile**, it becomes obvious that a definite change has taken place in dictionary definitions. To say that **Gentile** means "**non-Jew**" (which is the predominant usage today) violates the original meaning and intent of the word and its root. There is absolutely no honest way to apply this modern usage of "non-Jew" to the Greek word ***ethnos*** or the Hebrew word ***goy***. Doing so has caused a great amount of confusion and misunderstanding.[245]

[241] Ben Williams, *Kingdom Bible Studies* (Grangeville, ID: American Christian Ministries, n.d.), 19.

[242] Ibid.

[243] Ibid.

[244] Ibid.

[245] Ibid.

> Also, the modern definition of the word Gentile has changed, and it has changed people's concept of God, race, and theology. It has corrupted their understanding of history and Scripture. Churchgoers today are taught error and deception. They've been taught that the people of the world are divided into two exclusive racial categories: (1) Jews and (2) Gentiles. There is not one shred of evidence in the Holy Bible to support that myth. It is a lie: a false teaching by which churches have confused English-speaking Christians for centuries. If you've been taught that you are a "Gentile" and therefore a "non-Hebrew," you too have been deceived. **Strangely enough, most real Christians are racial Hebrews and Israelites. But most so-called "Jews" are neither Hebrews, Semites, nor Israelites**.[246]

There were people who *knew* that there were Israelites at the time of Christ who were outside Palestine. John 7:32–35 states:

> The Pharisees heard that the people murmured such things concerning Him; and the Pharisees and the chief priests sent officers to take Him. Then said Jesus unto them, Yet a little while am I with you, and then I go unto Him that sent Me. Ye shall seek Me, and shall not find Me: and where I am, thither ye cannot come. Then said the Jews among themselves, Whither will He go, that we shall not find Him? Will He go unto the dispersed among the Gentiles, and teach the Gentiles?

The Greek word for *dispersed* is Strong's no. G1290, *diaspora*, which means "a scattering, dispersion of Israelites among foreign nations."[247] The Greek word for *Gentiles* is Strong's no. G1672, *Hellen*, which means

> [a] Greek either by nationality, whether a native of the main land or of the Greek islands or colonies; in a wider sense the name embraces all nations not Jews that made

[246] Ibid.

[247] Strong, *The New Strong's Exhaustive*, G23.

> the language, customs, and learning of the Greeks their own; the primary reference is to a difference of religion and worship.[248]

It is quite obvious from the text that the Pharisees have known where the ten dispersed tribes of Israel have gone and have verbally expressed their concerns with regard to that effect when they have questioned if Jesus is actually going to go unto the dispersed among the Greeks. *So why don't we believe the Bible as it is stated?*

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[248] Ibid.

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CHAPTER 14

"AND I SAY UNTO YOU . . . I WILL BUILD MY CHURCH

Remember that it was Stephen, as he was about to be stoned to death, who declared Israel to be "the church in the wilderness: This is he [Moses], that was in the church in the wilderness with the angel which spake to him in the Mount Sina, and with our Fathers: who received the lively oracles to give unto us" (Acts 7:38). So Israel was called out of the nations on Pentecost and given the law of God, *and* the Holy Spirit of Yahweh was given to the ecclesia, who was called out from the house of Israel (*Gentiles*) and the House of Judah (*Judahites*) on Pentecost as well.

Is there only one called-out assembly as mentioned above? Or are there two as is taught today, with the *church* being the called-out assembly of God? More on this later.

It is interesting to note that the children of Israel has gone through a physical wilderness, while the ecclesia is going through a spiritual wilderness right now.

> Dr. Chuck Missler stated:
>
> Epistemology is the study of knowledge, its scope and its limits. We discover that if we know one's hermeneutics (theory of interpretation), we will be able to predict the eschatology that will result. If one is willing to allegorize the Biblical text (Amillennialism), he will tend towards the left side (liberal) and if one tends to take the text literally (Premillennialism), he will tend towards the

> right side (conservative). Furthermore, one's eschatology will also sharpen one's ecclesiology (The Church in its mystical sense). It is interesting to also note that one's ecclesiology will, of course, also impact one's hermeneutics—thus, closing a loop which tends to drive the diligent toward an increasingly literal view as one gains perception into the linguistics.[249]

In other words, your ecclesiology will determine your eschatology; and to a certain extent, he is correct. But what if you are more fundamental than the most conservative evangelical Christian today? What if you only follow the rules of etymology with regard to the original languages of the Bible? Every translation in the world today that is not in the original language has its problems, especially any of the English translations. That is why it is especially frustrating in this age of Laodicea that most Christians just rely on *the wolf in sheep's clothing posing as a pastor/shepherd*, or they attend a Bible study where *they use the "Not Inspired Version" and spew forth their own opinions with regard to what the passage means to them* instead of what the passage originally means by Yahweh. Anyway, I'm ranting.

So what is this thing today called the *church*? It sure looks like Babylon to me. In Revelation 18:4, a voice from Heaven shouts, "Come out of her, my people." But I'm getting ahead of myself.

Who are these so-called bishops, pastors, elders, deacons, and so on who are mentioned in the Bible? Is that supposed to be a hierarchy in the ecclesia? Hasn't Jesus stated quite plainly in Matthew 20:25–28:

> Ye know that the princes of the Gentiles [nations] exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of Man came not be ministered unto, but to minister, and to give His Life a ransom for many.

According to what Jesus has stated in Matthew 20:25–28, this is an open-and-shut case—there is not to be any hierarchy among the

[249] Chuck Missler, "The Seven Myths of Eschatology," Koinonia House, 2012, accessed July 17, 2015, http://www.khouse.org/articles/2012/1072.

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brethren. So what we must have today is *Babylon the Great*. *Satan likes to separate and organize the brethren and pit them against each other.* Oh, by the way, have you noticed the last phrase in verse 28 above? Rather interesting, isn't it? I think that narrows the gateway to salvation per Matthew 7:13–14, resulting in Jesus stating, "I never knew you," in verses 21–23.

With regard to the *church*, one needs to define the following words:

1. Church
2. Pastor
3. Bishop
4. Elder
5. Deacon

So, what exactly is the *church*? The term *church* is the Greek word *ecclesia*, Strong's no. G1577, and is defined as

> [a] calling out, i.e. a popular meeting, especially a religious congregation, i.e. Jewish synagogue, or Christian community of members on earth or saints in heaven or both; an assembly, church.[250]

That is the conventional definition of today's *church*. The proper definition is as follows:

> A called-out assembly of believers in Jesus Christ from the Houses of Israel and Judah.

Yahshuah has personally used the term *ecclesia* twice in Matthew and seven times in Revelation, and it is further used seventy times by the New Testament writers.[251] The term c*hurches* is also the Greek word *ecclesia* and is personally used by Yahshuah twelve times in Revelation and twenty-four times by the New Testament writers.[252]

[250] Strong, *The New Strong's Exhaustive*, G197.

[251] Ibid.

[252] Ibid.

According to Ben William's *Anti-Thought Control Dictionary*:

The Controlled Meaning of ***Church*** is a building or organization for Christians to meet regularly for singing, praying, and worshipping.[253]

The True Meaning of the word, ***Church***, comes from the Scottish word, ***Kirk***, and the German word, ***Kirche***, all originate from the Greek word, ***KURIOKOS***, which means, ***THE LORD'S.*** A ***Church*** is anything ***belonging to a lord*** (any ***lord***). The word origin and meaning has no logical connection to its modern-day usage among churchgoers. Its popular usage hails back to the 4th Century when the Roman Emperor Constantine created the state-sanctioned institution of ***The Church*** to bring certain religious sects under state control.[254]

The modern religious use of this word is enigmatic and defies all logic. The English Bible translators substituted the word, ***Church***, for the actual Bible word, ***ECCLESIA.*** A Christian Ecclesia is ***A CALLED OUT CIVIL BODY***. In Scripture, it refers to the civil body of ***called-out followers of Yahshuah***. The term is meaningful and should not be ignored or replaced by another word. The word, ***Church***, does not actually appear in the Bible. When it appears in English translations (versions), it is a mistranslation. ***KURIOKOS* (CHURCH) is NOT *ECCLESIA*!** The words are different; the institutions are different. Nowhere in the Bible do we find a ***Kuriokos***. There is only ***the called-out elect Ecclesia***, which unfortunately was mistranslated into ***Church***, changing it in English to a form of state-sanctioned paganism. In the New Testament, ***Ecclesia***, signifying ***convocation***, is the only single word used (translated) for ***Church***. It was the name given to the governmental assembly of the citizens of Athens duly convoked (called-out) by proper officers, and possessing all political power, including even

[253] Williams, *The Anti-Thought Control Dictionary*, 8–9.

[254] Ibid.

juridical functions.— ***Encyclopedia Britannica, Ninth Edition (1889)***[255]

With regard to the term *church fathers*, Ben Williams has this to say:

The Controlled Meaning of Church Fathers is the great Bishops and defenders of Christianity during its first seven Centuries. Holy men who preserved, taught, and made application of the word of God from the time of the Apostles to the time that it was canonized and secured by the church.[256]

The Actual Meaning of the so-called Church Fathers, with the possible exception of one or two of the every earliest, were Romanized change agents who, during the first few Centuries after Christ's ascension, facilitated the replacement of ***the faith delivered to the saints*** over to a Babylonian/Judean paganism via the Church of Rome. They served the Church System, which usurped the original Ecclesia of Christ. The title, ***Church Fathers***, is ignominious on its face, for it indicates a body of men, who bred and birthed a beast offspring. They Fathered the Church System, which conspired with Central Government to confuse and rule the Western world.[257]

These ***Fathers*** are responsible for perverting the Word of God, turning It from Truth to paganized fairy tales; from a Godly schematic of how to live a blessed life under the Reign of Christ and the Ecclesia, to a convoluted and confusing collection of disconnected and meaningless nonsense called ***Church Doctrine***. Thus, they disabled and dispossessed the World of God, leaving government, law, and social order to the exclusive purview of evil men. The Church Fathers (including Constantine) put into place the Church System, with its perverted agenda that still holds sway over the minds and lives of

[255] Ibid.

[256] Ibid., 9.

[257] Ibid.

> most professing Christians. Most so-called ***Christians*** today learn church doctrine, rather than Bible doctrine. Most people, who claim to be ***Christians***, are actually ***Churchites***. They know the way of the Church, but they know little or nothing of the Way of Christ.[258]

This is confirmed by Arnold E. Kennedy in his book *The Exclusiveness of Israel*, wherein he states the following:

> The word (***Church***) originates from the Greek word, ***kuriakos***, which means, *Belonging to the Lord*. From this word, has developed the German ***kirche***, the Dutch ***kerke***, the Scottish ***kirk***, and the English ***church.*** The word is first found in *The Great Bible of 1570*. In no way does the word originate from ***ecclesia***, even if tradition would like to say that it does.[259]
>
> Mr. Kennedy goes on to state:
>
> The Old Testament equivalent is the Hebrew word, ***cahal*** (or ***qahal***), which means to call or to assemble together, but there is not one place where it is rendered ***Church***. ***Cahal*** is used seventy times and is mostly translated as ***congregation***, this being ***The Congregation of Israel.*** An interesting feature is that this word is used for those called out of Israel to assemble before the Tabernacle and Temple, and it denies or excludes the ***mixed multitude*** (***edah—***which is also translated as ***congregation***), which comprised of those from other races, who had joined themselves to Israel. In the New Testament, there was a parallel situation of there being a ***mixed multitude*** in the Judean nation.[260]
>
> In *The Book of Revelation* by R. K. and R.N. Philips (1992):
>
> The term, ***Ecclesia***, is the combination of two Greek words, ***ek***—out of or from and ***kleis***— to call. ***Ecclesia***

[258] Ibid.

[259] Arnold E. Kennedy, *The Exclusiveness of Israel* (Queensland, Australia: Self-Published), 127.

[260] Ibid.

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> simply means an assembly, any assembly of people who are called out from other peoples and from which all aliens and slaves have been excluded (see Ellicott's comments on Matthew 16:18). Hence, it is used of the whole nation of Israel, as distinct from other nations. For those who claim that trying to limit ***Ecclesia*** to Israel is a biased view, please read Dr. E.W. Bullinger's *The Apocalypse of the Day of the Lord* from which these notes are summarized.[261]

This is also confirmed by *Vine's Complete Expository Dictionary*, wherein when one looks up the word *church*, it states "see ASSEMBLY and CONGREGATION."[262] As one can see, the word *church* means "belonging to the Lord (Yahweh)," not what history and culture have superimposed on the definition.

The next words will be easy to define. If there are not supposed to be any institutionalized *churches* per se, then there should not be any institutionalized *leaders/positions*, such as *pastors, bishops, elders,* and *deacons.* What do these words/titles actually mean?

According to Spiros Zodhiates's *The Complete Word Study Dictionary: New Testament*, the following words mean:

Pastor: ***Poimen,***[263] **#G4166**

Shepherd, one who generally cares for flocks.

Jesus Christ as the Great Shepherd, who watches over and provides for the welfare of the Ecclesia, His flock.

(Matthew 26:31; Mark 14:27 quoted from Zechariah 13:7; John 10:2, 11, 12, 14, 16; Hebrews 13:20; 1 Peter 2:25)

Deriv: ***archipoimen***[264] **(#G750), chief shepherd;**

poimaino[265] **(#G4165) to tend, take general care of the flock;**

[261] Ibid., 128.

[262] W. E. Vine et al., *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville, TN: Thomas Nelson, 1984), 102.

[263] Strong, *The New Strong's Exhaustive*, G73.

[264] Ibid., G13.

[265] Ibid., G73.

poimne[266] **(#G4167) and *poimnion* (4168), flock.**

Syn: ***hegemon***[267] **(#G2232), a leader;**
archegos[268] **(#G747), leader;**
presbuteros[269] **(#G4245), elder, spiritual leader i.e. old man;**
didaskalos[270] **(#G1320), teacher;**
episkopos[271] **(#G1985), overseer, superintendent.**

Deacon: ***Diakonos,***[272] **#G1249 (*diakonos*)**
A technical term side by side with *episkopos* or overseer
(1 Timothy 3:8, 12; Philippians 1:1)

As one can see, all these positions are associated with shepherding a flock of sheep. Yahshuah is our great Shepherd who watches over Israel (His flock) all the time and has died for them (the many), so that is why all Israel is saved per Isaiah 45:17, 25 and Romans 11:26. All these so-called Churchianity positions do not exist; they are part and parcel of Babylon the Great. All these terms, if biblically defined, are older people teaching younger people the truth of God's Word and making sure that true biblical doctrine is being administered in each ecclesia. That is why Yahshuah asks the question in Luke 18:8, "When the Son of Man cometh, shall He find faith on the earth?"

> Next, when did the ecclesia start? According to Doug Krieger:
>
> Jesus was born on Passover 1 B.C. to 1 A.D., and thus, was 9 months old at the end of 1 A.D. (July 1 through December 31). If we take the years 2 A.D. through to the end of 32 A.D., Jesus would have been 32 years and 9 months of age and then with the 3 months into 33 A.D.

[266] Ibid.

[267] Ibid., G39.

[268] Ibid., G13.

[269] Ibid., G74.

[270] Ibid., G23.

[271] Ibid., G35.

[272] Ibid., G22.

> (January, February, March) unto Passover, wherein He was cutoff, would have made Him precisely 33 or, put another way: JESUS DIED ON HIS BIRTHDAY . . . As such, Jesus ministered to us from Tishrei 10 (The Day of Atonement/Yom Kippur), 29 A.D. and ended on Nissan 14 (Passover), 33 A.D.—exactly 1,260 Days/42 Months/3½ Years![273]

> Yahshuah stated in Matthew 16:18:

> And I say also unto thee, That thou art Peter, and upon this rock [Yahshuah] I will build My Ecclesia; and the gates of hell shall not prevail against it.

> Paul went on to state in Colossians 1:18:

> And He [Yahshuah] is the head of the body, the Ecclesia: who is the beginning, the first born from the dead; that in all things He might have the preeminence.

Biblically, Yahshuah was the Head Shepherd of His ecclesia; and as such, He called out its first members in Matthew 10:2–4:

> Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James, the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed Him.

According to Matthew 10:6–42, our Head Shepherd, Yahshuah, admonished His ecclesia (the disciples) while He was *on the earth*:

> But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide

[273] Douglas W. Krieger, "The Testimony of Jesus Is upon Us . . . the Second Time and It Will Cost!," Tribnet.org, accessed August 9, 2019, http://tribnet.org.

neither gold nor silver, nor brass in your purses, nor script for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles. But when they deliver you up take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of Man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear that preach ye upon the housetops. *And fear not them which kill the body, but are not able to kill the soul: but rather* fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? And one

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> of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess Me before men, him will I confess also before my Father which is in Heaven. But whosoever shall deny Me before men, him will I also deny before my Father which in Heaven. Think not that I am come to send peace on Earth: I came not to send peace, but *a sword*. For I am come to set a man at variance against his father and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross and followeth after Me, is not worthy of Me. He that findeth his life shall lose it: and he that loseth his life for My sake shall find it. He that receiveth you receiveth Me, and he that receiveth Me receiveth him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

However, *after His resurrection and before His ascension into Heaven*, our Head Shepherd admonished His ecclesia (the disciples and us today) in Matthew 28:18–20, saying:

All power is given unto Me in Heaven and in Earth.

1. Go ye therefore, and
2. Teach all nations (Israelites),
3. Baptizing them in the name of:
    a. The Father, and of
    b. The Son, and of
    c. The Holy Ghost:

4. Teaching them to observe all things whatsoever I have commanded you: and

5. Lo, I AM with you always, even unto the end of the world (age).

Please note that Yahshuah set the precedence as Paul reiterated in Romans 1:16, "For I am *not* ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Judahite first, and also to the Greek." Yahshuah was all about saving His own people (the Judahites) and even admonished the Pharisees, the Sadducees, the scribes, and the Essenes (the religious entities of His day) in Matthew 16:2–3, saying:

> When it is evening, ye say, it will be fair weather: for the sky is red. And in the morning, it will be foul weather today: for the sky is red and lowring. *O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?*

All the religious entities of His day *knew* that Yahshuah was the Messiah with the miracles that He performed that *only Yahweh* could do:

1. Raise the dead (Matthew 9:23–26).
2. Heal the blind (Matthew 20:29–34).
3. Heal the deaf (Mark 7:31–37).
4. Heal the paralytic (Matthew 9:1–8).
5. Heal the leper (Matthew 8:1–4).
6. Cast out demons (Matthew 12:22–23).
7. Cast out a legion of demons (Matthew 8:28–34).
8. Calm a stormy sea (Matthew 8:23–27).
9. Feed four thousand people (Matthew 15:32–39).
10. Feed five thousand people (Matthew 14:15–21).

And remember also that Yahshuah stated that He could only do that which He had seen His Father did as stated in John 5:19–20:

> Then answered Jesus and said unto them, *Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will shew Him greater works than these, that ye may marvel.*

Why? Because "I and the Father are one" (John 10:30). Does the ecclesia really know what time it is?

As a side note, according to Lt. Col. F. Roberts, it would be interesting to note that there were *153* special people who received direct blessings/healing from our Lord Yahshuah.[274] This list did not include Zacharias, Elizabeth, John the Baptist, Joseph, Simeon, or Anna as these people were blessed before the birth or just after the birth of our Lord and Savior, Yahshuah.

1. The leper (Matthew 8:2) (1)
2. The centurion and his servant (Matthew 8:5) (2)
3. The mother of Peter's wife (Matthew 8:14) (1)
4. The two possessed with demons (Matthew 8:18) (2)
5. The palsied man and his bearers (Matthew 9:2, Mark 2:3) (5)
6. Jairus and his daughter (Matthew 9:18) (2)
7. The woman with the issue of blood (Matthew 9:21) (1)
8. The blind men (Matthew 9:27) (2)
9. The dumb man (Matthew 9:32) (1)
10. The eleven apostles (Matthew 10:2) (11)

[274] E. W. Bullinger, *Number in Scripture: Its Supernatural Design and Spiritual Significance* (Grand Rapids, MI: Kregel Classics, 1967), 276–78.

11. The man with the withered hand (Matthew 12:10) (1)
12. The blind and dumb with the devil (Matthew 12:22) (1)
13. The brethren of the Lord (Matthew 13:55) (4)
14. The Syrophoenician woman and daughter (Matthew 15:22) (2)
15. The lunatic child and father (Matthew 17:14) (2)
16. The blind men leaving Jericho, Bartimeus being one of them (Mark 10:46) (2)
17. Simon the leper (Matthew 26:6) (1)
18. Mary, the sister of Lazarus (Matthew 26:7) (1)
19. The centurion (Matthew 27:54) (1)
20. Salome, mother of Zebedee's children (Matthew 27:56) (1)
21. Mary, mother of James and wife of Cleopas (Matthew 27:56) (1)
22. Mary Magdalene (Matthew 27:56) (1)
23. Joseph of Arimathea (Matthew 27:57) (1)
24. The man with the unclean spirit (Mark 1:23) (1)
25. The deaf and dumb man (Mark 7:32) (1)
26. The blind man (Mark 8:22) (1)
27. The son of the widow of Nain (Luke 7:12) (1)
28. A woman, a sinner (Luke 7:37) (1)
29. Joanna and Susanna (Luke 8:3) (2)
30. A disciple—"follow Me" (Luke 9:59) (1)
31. The seventy disciples (Luke 10:1) (70)

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32. Martha, sister of Lazarus (Luke 10:38) (1)
33. The woman with an infirmity (Luke 13:11) (1)
34. The man with dropsy (Luke 14:2) (1)
35. The ten lepers (Luke 17:12) (10)
36. The blind man approaching Jericho (Luke 18:35) (1)
37. Zaccheus (Luke 19:2) (1)
38. Malchus (Luke 22:51) (1)
39. The penitent thief (Luke 23:43) (1)
40. The two disciples at Emmaus (Luke 24:13) (2)
41. Nicodemus (John 3:1) (1)
42. The woman of Samaria (John 4:4) (1)
43. The nobleman and his sick son (John 4:46) (2)
44. The impotent man at Bethesda (John 5:1) (1)
45. The woman taken in adultery (John 8:11) (1)
46. The man born blind (John 9) (1)
47. Lazarus (John 11) (1)
48. Mary, the mother of Jesus (John 19:25) (1)

TOTAL = 153[275]

How many fish did Simon Peter draw from the net in John 21:11? It was *153*. E. W. Bullinger stated that "this is the lesson of the 153 great fishes."[276]

So to recount, our only Shepherd was Yahshuah; the first ecclesia was made up of the twelve apostles, who were admonished to preach

[275] Ibid.

[276] Ibid., 276.

to the house of Judah first and then to the house of Israel; and the religious entities of His time did not know, acknowledge, or want to acknowledge the times in which they lived (i.e., they did not want to lose the power in which they had because of their special deal with the Roman Empire).

How is it that Jesus is the Head Shepherd of His ecclesia? According to Acts 2:47b, "And the Lord added to the Ecclesia daily such as should be saved." Well, to add to something, it has to already be in existence, correct? So that makes the ministry of Jesus the beginning of the ecclesia.

So who is Jesus truly addressing in His parables? *Reread* the parables from the perspective that Jesus is addressing the house of Judah and the lost sheep of the house of Israel and that the kingdom of God is on this earth. For example, The Lord God states in Isaiah 6:9–10:

> And He [the Lord God] said: *Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.*

Jesus Christ, the Son of God, reiterates this in Matthew 13:13–17:

> Therefore I speak to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye

> see, and have not seen them; and to hear those things which ye hear, and have not heard them.

So why will there be people that Yahweh and Yahshuah will not want to be saved? Remember the potter and the clay? The tares and the wheat?

Finally, how long will the ecclesia be on the earth, and how and when does the ecclesia age end? As previously discussed, the ecclesia has started with Jesus Christ at the beginning of His ministry, which has started on Tishri 10 (the Day of Atonement), AD 29. And it is also our Lord and Savior who

1. is in the midst of the ecclesia age (Revelation 1:12–16),
2. has outlined the ecclesia age (Revelation 2–3), and
3. has stated that He will come back for us in the event known as the *harpazo* (Strong's no. G726, which means "to seize (in various applications); to catch (away, up), pluck, pull, take (by force)").[277]

So Yahshuah, the Head of the Ecclesia, has created the ecclesia, is in the midst of His ecclesia, has outlined its history in advance, and will come back for us. But before getting into the *harpazo*, one has to define/discuss the ecclesia age (known in secular history circles as the church age).

According to Tim LaHaye:

The seven periods of the Church Age are as follows:

1.	Ephesus:	The Apostolic Church	(30–100);
2.	Smyrna:	The Persecuted Church	(100–313);
3.	Pergamos:	The State Church	(313–590);
4.	Thyatira:	The Papal Church	(590–1517);
5.	Sardis:	The Reformed Church	(1517–1730);
6.	Philadelphia:	The Missionary Church	(1730–1900);
7.	Laodicea:	The Apostate Church	(1900–PRESENT)[278].

[277] Strong, *The New Strong's Exhaustive*, G13.

[278] Tim LaHaye, *Revelation Unveiled* (Grand Rapids: Zondervan Publishing House, 1999), 36.

According to Jacob Prasch:

> These seven churches, which actually existed in the first century (***things which you have seen***,) also represent seven broad types of churches that can exist at any time in history (***things which are***,) and seven generally overlapping periods of church history (***things which will take place***). These seven letters to the seven churches of Asia can be applied in four main ways:

1. They existed literally and historically at the end of the 1st Century A.D.;
2. They are seven types of churches, which exist at any time throughout history;
3. They represent seven types of churches that will exist at the end of the age; and
4. They correspond quite well to the seven periods of church history.[279]

But to understand the ecclesia age, *who* stands in the midst of *it*? In Revelation 1:19, John has been told by Yahshuah to

1. write the things which thou hast seen, and
2. the things which are, and
3. the things which shall be hereafter.

According to Clarence Larkin:

> *The things which thou hast seen*, refers to the vision of the Son of Man in the midst of the Lampstands (Revelation 1:10–20), *The things which are*, refers to the messages to the Seven Churches (Revelation 2:1–3:22), *the things*

[279] James Jacob Prasch, *The Dilemma of Laodicea* (Pittsburgh, PA: Moriel Ministries, 2010), Kindle Location 169.

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> *which shall be hereafter*, refers to those events *after* the Church Period ends (Revelation 4:1–22:21).[280]

Larkin further divides the book of Revelation into "Seven Sevens":[281]

1. The Seven Churches
2. The Seven Seals
3. The Seven Trumpets
4. The Seven Personages
5. The Seven Vials
6. The Seven Doom
7. The Seven New Things

Larkin's classical dispensational viewpoint is the standard used to interpret the book of Revelation today, whether it is by Mark Hitchcock, Tim LaHaye, Chuck Missler, or John Walvoord.

> The King James Version translates Revelation 1:12 as
>
> And I [John] turned to see the voice that spake with me. And being turned, I saw *seven golden candlesticks*.

However, the International Standard Version translates it as

> Then I (John) turned to see who was talking to me, and when I turned I saw *seven gold lamp stands*.[282]
>
> Larkin states:

[280] Clarence Larkin, *The Book of Revelation—A Study of the Last Prophetic Book of Holy Scripture* (Philadelphia, PA: Edwin W. Moyer, 1919), 22.

[281] Ibid.

[282] Welty et al., *The Holy Bible*, 3189.

> A candlestick requires a light such as a candle, which is self-consuming, while a "lampstand" is for the support of a lamp whose wick instead of burning away is fed from the oil within. In the Scriptures, oil is emblematic of the Holy Spirit, and as Jesus Himself interprets the "lampstands" as meaning the Seven Churches to whom He was about to send messages, we see that Jesus looks upon the churches as not the LIGHT, but simply the "LIGHT HOLDER."[283]

John Walvoord, as well as the International Standard Version 2.0, states:

> It should be translated as *seven golden lampstands*, and that there are seven separate lampstands each made of gold and arranged in a circle.[284]

This, of course, is a reference to the seven churches, of which John has seen in Revelation 1:13–16:

> And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; And His feet like unto fine brass, as if They burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength.

So John sees the glorified Yahshuah. David Hamblin states:

> The vision not only conveys aspects of Jesus' character and majesty, but also flavors each of the church's letters by giving insights into the church's favor or disfavor, depending on which detail is used.[285]

[283] Larkin, *The Book of Revelation*, 17.

[284] John Walvoord, *The Revelation of Jesus Christ* (Chicago, IL: Moody Press, 1989), 43.

[285] Hamblin, *Unveiling the Mysteries*, 85.

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Mr. Hamblin further states the following:

1. The garment down to the foot, and girt about the paps with a golden girdle shows Christ as humanity's high priest (Hebrews 3:1; 6:20);

2. His head and His hairs were white like wool, as white as snow, portray Christ as a Man full of wisdom of the ages (Leviticus 19:32);

3. His eyes were as a flame of fire, indicates that Christ constantly seeks the truth and executes judgment (I Peter 3:12; Isaiah 10:17);

4. His feet like unto fine brass, as if they burned in a furnace, demonstrate how Christ destroys Satan and sin, while simultaneously protecting the righteous from the furnaces of persecution (John 3:14; Exodus 38:3; Number 21:9; Matthew 27:46; Daniel 3:20–23).

5. His voice as the sound of many waters suggests that He is the source of the water of life (John 3:14; Revelation 21:6);

6. Out of His mouth went a sharp two-edged sword is the Word of God (Hebrews 4:12; Luke 4:4; Deuteronomy 10:16);

7. His countenance was as the sun shineth in his strength shows Christ's close fellowship with His Father (Exodus 24:29–35; Matthew 17:1–2);

8. Finally, the seven golden candle lamp stands portray Christ as the church's close friend and protector.[286]

Mr. Hamblin further postulates the following in his book:

1. Jesus Christ was a prince in Chapter 1;

2. Satan and his angels rebelled at the idea of Christ becoming the King of Kings, and are subsequently thrown out of heaven in Chapter 12; and

[286] Ibid.

3. Jesus Christ is crowned as the King of Kings in Chapter 19.[287]

Regardless of how one interprets the ecclesiae or the ecclesia age, the seven lampstands definitely represent the seven ecclesiae, and Jesus Christ is definitely standing in the midst of them. Yahshuah is the light of the world (John 8:12), and it is the task of the ecclesia to hold Him forth before the world, and the ecclesia is to proclaim this light of Yahshuah to the world (Matthew 18:18–20). Therefore, the ecclesiae receive their light from Yahshuah. Unless Yahshuah stands in the midst of the ecclesia, it will have no light. The ecclesia must see to it that Yahshuah is in its midst, as well as proclaim His light to the world. However, we live in the age of Babylonian churchianity, and the Laodicean Babylonian church is neither hot nor cold; it is lukewarm. Even so, come, Lord Jesus.

> Yahshuah has warned His ecclesia in John 16:33:
>
> These things I have spoken unto you, that in Me ye might have peace. In the world, ye shall have tribulation: but be of good cheer: I have overcome the world.

The word *tribulation* is the Hebrew word *tsarah*[288] (Strong's no. H6869, which means "adversity, affliction, anguish, distress, tribulation, trouble") and is the Greek word *thlipsis*[289] (Strong's no. G2347, which means "[a]fflicted, anguish, burdened, persecution, tribulation, trouble,"), which is used by both Paul and John all throughout the New Testament.[290] Could Yahshuah be referring to the ten days of awe, which fall between the Feast of Trumpets (Tishri 1/2) and the Day of Atonement (Tishri 10)?

Most biblical and some secular historians have pointed to these ten days of tribulation, as stated by our Lord and Savior in Revelation 2:10 ("ye shall have tribulation ten days"), as having been fulfilled via the persecutions of the true ecclesia by the ten Roman emperors, that is,

1. Nero,

[287] Ibid.

[288] Strong, *The New Strong's Exhaustive*, H122–23.

[289] Strong, *The New Strong's Exhaustive*, G41.

[290] Ibid., 1119.

2. Domitian,
3. Trajan,
4. Marcus Aurelius,
5. Severus,
6. Maximus,
7. Decius,
8. Valerian,
9. Aurelian, and
10. Diocletian.[291]

Throughout the *church age*, the true ecclesia has been persecuted by the Jews and the Roman emperors but especially by the Roman popes during the Dark Ages. According to Dr. Wallace, "The Dark Ages would last for about eleven and a half Centuries, from the middle of the 5th Century to the beginning of the 16th Century."[292] Dr. Wallace then goes on to quote J. M. Carroll from his book *The Trail of Blood*:

> I again call your attention to those upon whom the hard hand of persecution fell. If fifty million died of persecution during the 1,200 years of persecution during the "Dark Ages," as history seems positively to teach—then they died faster than an average of four million every one hundred years. That seems almost beyond the limit of human conception. As before mention, this iron hand, dripping with martyr blood, fell upon Paulicians, Arnoldists, Henreicians, Petro Brussians, Albigenses, Waldenses, and Ana-Baptists—of course much harder upon some than others.[293]

[291] Roy Wallace, *Baptist Church History* (Shreveport, LA: LinWel, 1999), 35–39.

[292] Ibid.

[293] Ibid., 78.

This period of Babylonian church history is addressed by Yahshuah in His letters to Pergamos (the state church: 313–590) and Thyatira (the papal church: 590–1517).

From a secular historical perspective, the world was in upheaval with two major events:

1. By AD 476, the Western Roman Empire was invaded by Barbarians and, as a result, was broken up into ten kingdoms. Sir Isaac Newton argued that these ten kingdoms were the ten horns of Daniel 8 and consisted of:

   a. the kingdom of the Vandals and Alans in Spain and Africa,
   b. the kingdom of the Suevians in Spain,
   c. the kingdom of the Visigoths,
   d. the kingdom of the Alans in Gallia,
   e. the kingdom of the Burgundians,
   f. the kingdom of the Franks,
   g. the kingdom of the Britains,
   h. the kingdom of the Hunns,
   i. the kingdom of the Lombards, and
   j. the kingdom of Ravenna.[294]

   Sir Isaac went on to state that the pope, representing the little horn (i.e., the Antichrist), uprooted three horns:

   a. The exarchate of Ravenna
   b. The kingdom of the Lombards
   c. The senate and dukedom of Rome

   This was whereby the pope "acquired Peter's Patrimony out of their dominions; and thereby rose up as a temporal Prince or King, or horn of the Fourth Beast."[295]

   So Sir Isaac Newton believed that the pope/papacy was the eleventh horn, thus representing the Antichrist; and obviously, Satan had had "an Antichrist" waiting in the wings throughout history for Jesus Christ's return. These

[294] Isaac Newton, *Observations upon the Prophecies of Daniel and the Apocalypse of St. John* (San Bernardino, CA: Feather Trail Press, 2009), Kindle Location 644.

[295] Ibid., Kindle Location 919.

kingdoms were later reformed and eventually reorganized into a new "Holy Roman Empire." It is interesting to note that until the 1500s, the ecclesia historically recognized that the pope/papacy was the Antichrist system. What had happened since? How did the pope go from being the Antichrist in the sixteenth century to being a brother in Christ in the twenty-first century?

2. In AD 623, a man by the name of Muhammad came on the scene in Arabia and began to push his new political religious ideology, Islam (which meant *submission*), a culmination of Jewish, Christian, and ancient Arab pagan beliefs. At first, this ideology was not accepted; but eventually, because of massive proselytizing through violence and threat of death, Islam eventually spread and conquered the lands of Arabia, the Middle East, and northern Africa. Before 1924, Islam was spread through "violent jihad." Today Islam would spread through "cultural jihad," wherein Muslims would:

   a. *immigrate* to Western nations;
   b. *infiltrate* those same Western governments, which would eventually lead to the establishment of a *caliphate*;
   c. implement Sharia law.

Would the world see a neo-Ottoman Empire soon that had nuclear weapons?

From an ecclesiastical historical perspective, the rise of the paganized Babylonian church took place during this same time period, wherein "the Church became more Roman and less Christian in its practices":[296]

220: Origen introduced infant baptism.
300: There were prayers for the dead.
The sign of the cross was made.
312: Constantine adopted Christianity.
320: Wax candles were introduced.
325: Edict of toleration: the state endorsed religion.

[296] LaHaye, *Revelation Unveiled*, 59.

375: Dead saints and angels were venerated (worshipped).

380: House churches were outlawed.

Bishops Theodosius and Gratian ordered that there should be only one state-recognized Orthodox church.

Every Roman citizen was forced to be a member and should be made to believe *lex fidei*, the law of faith.

394: Mass, as a daily celebration, was first instituted.

416: Infant baptism became compulsory in the Western world.

431: The Council of Ephesus: Mary was worshipped as the "Mother of God."

440: Leo the Great became the "bishop of Rome."

445: Valentian was confirmed as "spiritual leader of the Western Empire."

500: Common priestly dress code was introduced.

526: Extreme unction was introduced.

565: Justinian made a state-ordained church.

593: The doctrine of purgatory was introduced.

600: Worship services were conducted in Latin.

Prayers were directed to Mary.

607: Boniface III became the first *pope of the Catholic Church*.

709: Kissing of the pope's feet began.

750: Pepin gave the city of Rome and its surrounding territory to the pope.

Temporal power of the popes began.

786: Worship of the cross, images, and relics was authorized.

850: Use of "holy water" began.

890: Veneration of Saint Joseph began.

965: Canonization of dead saints began.

998: Fasting on Fridays and during Lent was introduced.

1079: Celibacy of the priesthood was instituted.

1090: The rosary (prayer beads) was adopted from paganism.

1184: The inquisition of heretics began and would last until 1826.

1215: Transubstantiation of the water and wine was introduced.

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Confession of sin to a priest at least once a year was instituted.
1220: Adoration of the wafer (Host) began.
1229: Reading of the Bible was forbidden to laypeople.
1254: Pope Innocence IV officially established the sale of indulgences.
1414: The communion cup was forbidden to laypeople.
1439: The doctrine of purgatory was decreed.
The doctrine of seven sacraments was affirmed.
1508: The *Ave Maria* was approved.
1534: The Society of Jesus (the Jesuits) was founded.
1545: The Council of Trent: Tradition was granted equal authority with the Bible.
1546: Apocryphal books were put into the Bible.
1560: The Creed of Pope Pius IV was imposed as the official creed.
1854: The immaculate conception of Mary was instituted.
1864: The *Syllabus of Errors* was proclaimed.
1870: The infallibility of the pope was declared.
1930: Public schools were condemned.
1950: The assumption of the Virgin Mary was declared.
1965: Mary was proclaimed as the Mother of the church.[297–298]

With the above list, which is not all-inclusive, it is no wonder why Dave Hunt argues that the Roman Catholic Church is *the woman who rides the beast* in Revelation 17, wherein he states:

> The leaders of the Reformation were certain that she [the woman] represented the Roman Catholic Church in general and the Pope in particular . . . and that the vision of The Woman riding the Beast provides insights into occurrences which have shaped world history in the past and which will profoundly determine human destiny in the future. She sits, in fact, not only astride the Beast,

[297] Ibid., 59, 66.

[298] Noe, *An Exegetical Basis*, 78–79.

but upon the culmination of centuries of relation Bible prophecy.[299]

With regard to this same period, Frank Viola and George Barna have written a book entitled *Pagan Christianity: Exploring the Roots of Our Church Practices*, wherein they quote G .W. F Hegel, who states, "What history teaches us is that men have never learned anything from it."[300] The following summary is neither complete nor detailed. Note that "all of the practices are postbiblical, postapostolic, and mostly influenced by pagan culture".[301]

<u>The Church Building</u>:

The Church Building:

First constructed under Constantine around 327. The earliest church buildings were patterned after the Roman basilicas, which were modeled after Greek temples.

The Sacred Space:

Christians borrowed this idea from the pagans in the 2nd and 3rd Centuries. The burial places of the martyrs were regarded as "sacred." In the 4th Century, church buildings were erected on these burial places, thus creating "sacred" buildings.

The Pastor's Chair:

Derived from the cathedra, which was the bishop's chair or throne. This chair replaced the seat of the judge in the Roman basilica.

[299] Dave Hunt, *A Woman Rides the Beast: The Roman Catholic Church and the Last Days* (Eugene, OR: Harvest House Publications, 1994), 14–15.

[300] Frank Viola and George Barna, *Pagan Christianity: Exploring the Roots of Our Church Practices* (n.p.: Tyndale House Publishers, 2012), 271.

[301] Ibid.

Tax-Exempt Status for Churches and Christian Clergy:

Emperor Constantine gave churches tax-exempt status in 323. He made clergy exempt from paying taxes in 313, a privilege that pagan priests enjoyed.

Stained-Glass Windows:

First introduced by Gregory of Tours and brought to perfection by Sugar (1081–1151), abbot of St. Denis.

Gothic Cathedrals:

12th Century. These edifices were built according to the pagan philosophy of Plato (on ley lines).

The Steeple:

Rooted in ancient Babylonian and Egyptian architecture and philosophy, the steeple was a medieval invention that was popularized and modernized by Sir Christopher Wren in London around 1666. The Steeple is an ancient phallic symbol, i.e. an obelisk.

The Pulpit:

Used in the Christian church as early as 250. It came from the Greek *ambo*, which was a pulpit used by both Greeks and Jews for delivering monologues.

The Pew:

Evolved from the 13th through the 18th Centuries England.

<u>The Order of Worship</u>:

The Sunday Morning Order of Worship:

Evolved from Gregory's Mass in the 6th Century and the revisions made by Luther, Calvin, the Puritans, the

Free Church tradition, the Methodists, the Frontier-Revivalists, and the Pentecostals.

The Centrality of the Pulpit in the Order of Worship:

Martin Luther in 1523.

Two Candles Placed on Top of the "Communion Table" and Incense Burning:

Candles were used in the ceremonial court of Roman Emperors in the 4th Century. The Communion table was introduced by Ulrich Zwingli in the 16th Century.

Taking the Lord's Supper:

Ulrich Zwingli in the 16th Century.

The Congregation Standing and Singing When the Clergy Enters:

Borrowed from the ceremonial court of Roman Emperors in the 4th Century. Brought into the Protestant liturgy by John Calvin.

Coming to Church with a Somber/Reverent Attitude:

Based on the medieval view of piety. Brought into the Protestant service by John Calvin and Martin Bucer.

Condemnation and Guilt over Missing a Sunday Service:

17th Century New England Puritans.

The Long "Pastoral Prayer" Preceding the Sermon:

17th Century Puritans.

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The Pastoral Prayer Uttered in Elizabethan English:

18th Century Methodists.

The Goal of All Preaching to Win Individual Souls:

18th Century Frontier-Revivalists

The Altar Call:

Instituted by 17th Century Methodists and popularized by Charles Finney.

The Church Bulletin (Written Liturgy):

Originated in 1884 with Albert Blake Dick's stencil duplicating machine.

The "Solo" Salvation Hymn, Door-to-Door Witnessing, and Evangelistic Advertising/Campaigning:

D. L. Moody.

The Decision Card:

Invented by Absalom B. Earle (1812–1895) and popularized by D. L. Moody.

Bowing Heads with Eyes Closed and Raising the Hand in Response to a Salvation Message:

Billy Graham in the 20th Century.

"The Evangelization of the World in One Generation" Slogan:

John Mott around 1888.

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Solo or Choral Music Played during the Offering:

20th Century Pentecostals.

<u>The Sermon</u>:

The Contemporary Sermon:

Borrowed from the Greek sophists, who were masters at oratory and rhetoric. John Chrysostom and Augustine popularized the Greco-Roman homily (sermon) and made it a central part of the Christian faith.

The One-Hour Sermon, Sermon Crib Notes, and the Four-Part Sermon Outline:

17th Century Puritans.

<u>The Pastor</u>:

The Single Bishop (Predecessor of the Contemporary Pastor):

Ignatius of Antioch in early 2nd Century. Ignatius' model of one-bishop rule did not prevail in the churches until the 3rd Century.

The "Covering" Doctrine:

Cyprian of Carthage, a former pagan orator. Revived under Juan Carlos Ortiz from Argentina and the "Fort Lauderdale Five" from the United States, creating the so-called "Shepherding-Discipleship Movement" in the 1970's.

Hierarchal Leadership:

Brought into the church by Constantine in the 4th Century. This was the leadership style of the Babylonians, Persians, Greeks, and Romans.

Clergy and Laity:

The word *laity* first appears in the writings of Clement of Rome (d. 100). *Clergy* first appears in Tertullian. By the 3rd Century, Christian leaders were universally called clergy.

Contemporary Ordination:

Evolved from the 2nd Century to the 4th Century. It was taken from the Roman custom of appointing men to civil office. The idea of the ordained minister as the "holy man of God" can be traced to Augustine, Gregory of Nazianzus, and Chrysostom.

The Title "Pastor":

Catholic priests who became Protestant ministers were not universally called pastors until the 18th Century under the influence of Lutheran Pietists.

Sunday Morning Costumes:

Christians Wearing Their "Sunday Best" for Church:

Began in the late 18th Century with the Industrial Revolution and became widespread in the mid-19th Century. The practice is rooted in the emerging middle-class effort to become like their wealthy aristocrat contemporaries.

Clergy Attire:

Began in 330 when Christian clergy started wearing the garb of Roman officials. By the 12th Century, the clergy began wearing everyday street clothes that distinguished them from the people.

The Evangelical Pastor's Suit:

A descendant of the black scholar's gown worn by Reformation ministers, the black lounge suit of the 20th

Century became the typical costume of the contemporary pastor.

The Clerical (Backwards) Collar:

Invented by Rev. Dr. Donald McLeod of Glasgow in 1865.

Ministers of Music:

The Choir:

Provoked by Constantine's desire to mimic the professional music in Roman imperial ceremonies. In the 4th Century, the Christians borrowed the choir idea from the choirs used in Greek dramas and Greek temples.

The Boys Choir:

Began in the 4th Century, borrowed from the boys' choirs used by the pagans.

Funeral Processions and Orations:

Borrowed from Greco-Roman paganism in the 3rd Century.

The Worship Team:

Calvary Chapel in 1965, patterned after secular rock concerts.

Tithing and Clergy Salaries:

Tithing:

Did not become a widespread Christian practice until the 8th Century. The tithe was taken from the 10 percent rent charge used in the Roman Empire and later justified using the Old Testament.

Clergy Salaries:

Instituted by Constantine in the 4th Century.

The Collection Plate:

The alms dish appeared in the 14th Century. Passing a collection plate began in 1662.

The Usher:

Began with Queen Elizabeth I (1533-1603). The predecessor of the usher is the church porter, a position that can be traced back to the 3rd Century.

Baptism and The Lord's Supper:

Infant Baptism:

Rooted in the superstitious beliefs that pervaded the Greco-Roman culture, it was brought into the Christian faith in the late 2nd Century. By the 5th Century, it replaced adult baptism.

Sprinkling Replacing Immersion:

Began in the late Middle Ages in the Western churches.

Baptism Separated from Conversion:

Began in the early 2nd Century as a result of the legalistic view that baptism was the only medium for the forgiveness of sins.

The "Sinner's Prayer":

Originated with D. L. Moody and made popular in the 1950s through Billy Graham's *Peace with God* tract and later with Campus Crusade for Christ's *Four Spiritual Laws*.

Use of the Term "Personal Savior":

Spawned in the mid-1800s by the Frontier-Revivalist influence and popularized by Charles Fuller (1887–1968).

The Lord's Supper Condensed from a Full "Agape" Meal to Only the Cup and the Bread:

The late 2nd Century as a result of pagan ritual influences.

Christian Education:

The Catholic Seminary:

The first seminary began as a result of the Council of Trent (1545–1563). The curriculum was based on the teachings of Thomas Aquinas, which was a blending of Aristotle's philosophy, Neoplatonic philosophy, and Christian doctrine.

The Protestant Seminary:

Began in Andover, Massachusetts, in 1808. Its curriculum, too, was built on the teachings of Thomas Aquinas.

The Bible College:

Influenced by the revivalism of D. L. Moody, the first two Bible colleges were the Missionary Training Institute (Nyack College, New York) in 1882 and Moody Bible Institute (Chicago) in 1886.

The Sunday School:

Created by Robert Raikes from Britain in 1780. Raikes did not found the Sunday school for the purpose of religious instruction. He founded it to teach poor children the basics of education.

The Youth Pastor:

Developed in urban churches in the late 1930s and 1940s as a result of seeking to meet the needs of a new sociological class called "teenagers."

Re-Approaching the New Testament:

Paul's Letters Combined into a Canon and Arranged according to Descending Length:

Early 2nd Century.

Chapter Numbers Placed in the New Testament:

University of Paris professor Stephen Langton in 1227.

Verses Added to New Testament Chapters:

Printer Robert Stephanus in 1551.[302]

As a result of the paganism that is free flowing in today's Laodicean Babylonian church, Frank Viola and George Barna suggest the following:[303]

1. A new approach to worship
2. A new approach to spiritual growth
3. A new approach to managing resources
4. A new look at your identity

Eric Jon Phelps goes one step further and accuses the papacy of creating Islam in AD 622 to persecute and murder the true Christ-believing Christians since the seventh century, as well as accusing the Jesuits of having its tentacles into every world government and

[302] Ibid., 271–75.

[303] Ibid., 254–59.

corporation since the sixteenth century.[304] In other words, any Christians or infidels that Islam could not persecute or kill, the Jesuits will have the other world governments and corporations finish the job.

It is interesting to note, based on YouTube videos, that Mr. Phelps further believes that the Vatican (i.e., Pope Francis specifically)

1. will celebrate the five-hundredth anniversary of the Reformation by bringing all religions (religious leaders) together to sign a concordat wherein all religious believers are brothers in Christ and

2. will create a Sunni Islamic caliphate.

In other words, Mr. Phelps believes that Pope Francis is on his way to creating a one world religion and a new world order. Sounds familiar? By the way, Shi'ite Islam was never meant to have existed.

Avi Lipkin has stated that former president Barack Obama has three agendas:

1. Change the United States from a Christian nation to an Islamic nation

2. Destroy the Shi'ite regime in Iran and replace it with a Sunni regime

3. Destroy Israel[305]

As a result, Mr. Lipkin has believed that former president Obama has signed the agreement with Iran to paint Israel into a corner, whereby Israel will unilaterally attack Iran, thus bringing an Iranian nuclear response. Hence, both nations will be destroyed, thus bringing about a Sunni caliphate (i.e., the neo-Ottoman Empire).[306]

It is interesting to note that ISIS is doing what past Islamists have always done (i.e., killing Christians in the Middle East and the world), yet they have not touched Israel. Rather interesting, don't you think? As of January 2020, the United States under Pres. Donald Trump and

[304] Eric Jon Phelps, *Vatican Assassins Volumes I–IV* (Newmanstown, PA: Lowvehm, 2009).

[305] Avi Lipkin, *Islamic Rivalry* (Jerusalem, Israel: Victor Mordecai, 2015), Kindle Edition.

[306] Ibid.

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Iran have exchanged barrages of missiles but not yet declaring war. All the while, Pres. Recep Tayyip Erdogan of Turkey is waiting in the wings to become the new caliph of the neo-Ottoman Empire. So, will a neo-Ottoman Empire rise from the ashes of history? Or will it be the twelfth imam, the Mahdi of Shi'ite lore?[307] More on this later.

> However, with all that being said, Dr. J. P. Moreland claims that there were
>
> [t]wo major developments which emerged in the late 19th Century that contributed to the loss of the Christian mind in America:
>
> 1. The legacy of the Pilgrims and Puritans waned; and
> 2. New movements emerged from which the evangelical church has never fully recovered: the emergence of anti-intellectualism and evangelical withdrawal.[308]

The spirit of Antichrist.

Was this the beginning of the age of Laodicea? Well, according to Dr. Moreland, the church went from intellectualism (most pastors pre-1900 were the most intellectual in town, that is, heads of universities) to emotionalism, that is, the Great Awakening brought in emotions (the feelings in the heart, that is, altar calls with soft music). The Great Awakening also brought about *burned-over districts*, wherein areas of the country had been burned over by revivals and emotionalism; and as a result, Christian Science, Jehovah's Witnesses, Mormonism, and other cults in general grew in these areas.

As a result of the thousands that were saved to Yahshuah, the church developed an uneducated clergy, among all the Christian denominations. In other words, *if* a person felt *called* to preach, *then* that person could be ordained and given a *church* to *pastor* (i.e., one could be dumb as a goose and not be educated in the original biblical languages and still *pastor a church*). Sounds familiar? Academically,

[307] V. S. Marlowe, *The Last Messiah* (New York, NY: Sinbad Books, 2012).

[308] J. P. Moreland, *Love Your God with All Your Mind* (Colorado Springs, CO: NavPress, 2012), Kindle Location 134.

if one was going to teach history or science, one would have to be educated in that discipline. However, *if* one was going to *pastor a church*, all one had to do was *to be sincere and feel called*.

The Great Awakening accomplished only half the Great Commission by bringing people to salvation; however, it did not continue with discipleship, which led us to how the church worked today. To note, this author was not disparaging that fact that thousands, perhaps millions, were saved to Yahshuah during this period. However, this author was stating that of those saved, those who were *called* to be *pastors* were *not* educated in the original languages of the Bible and therefore could not teach in context but taught from the heart. Dr. J. P. Moreland quoted historian George Marsden, who said it best: "Anti-intellectualism was a feature of American revivalism."[309]

As a result, in 1859, the church in America was attacked by Darwinism. From 1900 to 1920, the liberals attacked the north, and the Scopes Trial (Darwinism) attacked the south. Ultimately, the *pastorate* in America caved to Darwinism, and the church started its decline as God was replaced by this pseudoscience that required far more faith than that of creationism.[310] As a result of this decline, the degradation of morality came in the United States. In retrospect, briefly:

1930: John Dewey, the father of modern secular humanism, instituted the modern U.S. educational framework.[311]

1948: In *McCollum v. Board of Education*, the practice of having religious instructors from different denominations to enter public schools to offer religious lessons during the school day was invalidated.[312]

[309] Ibid.

[310] Henry Morris III et al., *Creation Basics and Beyond: An In-Depth Look at Science, Origins, and Evolution* (Dallas, TX: Institute for Creation Research, 2013).

[311] Matthew D. Staver, *Eternal Vigilance: Knowing and Protecting Your Religious Freedom* (n.p.: PDF, 2005), chapter 4.

[312] 333 U.S. 203 (1948).

[313] 370 U.S. 421 (1962), 82 S. Ct. 1261, 8 L. Ed. 2d 601, 1962 U.S. LEXIS 847.

[314] 374 U.S. 203 (1963), 83 S. Ct. 1560, 10 L. Ed. 2d 844, 1963 U.S. LEXIS 2611.

[315] 393 U.S. 97 (1968), 89 S. Ct. 266, 21 L. Ed. 2d 228, 1968 U.S. LEXIS 328.

[316] 410 U.S. 113 (1973), 93 S. Ct. 705, 35 L. Ed. 2d 147, 1973 U.S. LEXIS 159.

1962: In *Engle v. Vitale*, school-sponsored prayer was outlawed in U.S. schools.[313]

1963: In *Abington School District v. Schempp*, daily reading of the Bible was outlawed in U.S. schools.[314]

1968: In *Epperson v. Arkansas*, the statute prohibiting the teaching of evolution was overturned.[315]

1973: *Roe v. Wade* declared that abortion was the law of the land and had been exported to all nations who did business with the United States. (Remember, Israel sacrificed its young to Moloch.) [316]

1980: The names of the Lord God and Jesus Christ were outlawed at all formal military functions. (Is it any wonder why America has not won any wars?)

1987: In *Edwards v. Aguillard*, required teaching of both evolution and creationism was overturned, concluding that the law impermissibly promoted a particular religious belief (i.e., the Creator's name was outlawed in U.S. school science classes).[317]

From 1990 to 2016, U.S. presidents, Bush Sr., Clinton, Bush Jr., and Obama had believed that to have peace in the Middle East, Israel must return to its 1967 borders and apportion it out to Israel's enemies (i.e., the Muslims). With each attempt to divide the land of Israel, a natural catastrophe had happened to the United States within minutes/hours of the attempt.[318]

However, from 2016 to the present, U.S. president Donald J. Trump had done the following for Israel:

1. In 2018, he moved the U.S. Embassy to Jerusalem, thus recognizing Jerusalem as the capital of Israel.

2. In 2019, he gave the Golan Heights to Israel.

3. In 2019, he "cut off" aid to the Palestinians to bring them to the "peace table."

[317] 482 U.S. 578 (1987), 107 S. Ct. 2573, 96 L. Ed. 2d 510, 1987 U.S. LEXIS 2729.

[318] William Koenig, *Eye to Eye: Facing the Consequences of Dividing Israel* (McLean, VA: About Him Publishing, 2008), 39–208.

4. In 2019, he was moving toward a major war with Iran.

5. In January 2020, he used a Reaper drone to take out Iran's no. 2 man, General Soleimani.

6. In January 2020, both the United States and Iran had traded barrages of missiles between them in Iraq and Iran.

Sound familiar to anyone? Additionally, during this period, each of the above-mentioned U.S. administrations (with the exception of President Trump) had further kicked God out of the American culture.

1992: In *Lee v. Weisman*, school-sponsored prayer delivered by invited clergy at a school commencement was prohibited. In other words, the name of the Lord God was outlawed at graduation ceremonies in U.S. schools.[319]

2000: In *Santa Fe Independent School District v. Doe*, student-recited prayers were prohibited at high school football games.[320]

2000: In *Baker v. State of Vermont*, Vermont began offering civil unions after a ruling by the state's supreme court.[321]

2002: In *Elk Grove Unified School District v. Newdow*, the Pledge of Allegiance with the phrase *under God* in it was outlawed in U.S. schools.[322]

2003: In *Goodridge et al. v. Dept. of Public Health*, Massachusetts's highest court ruled that the state constitution guaranteed same-sex couples the right to marry.[323]

2005: Connecticut governor M. Jodi Rell signed into law a measure allowing same-sex couples to enter into civil unions and became the first state to approve civil unions without being forced by the courts.

From 2009 to 2016, former U.S. president Barack Obama attacked the following:

[319] 505 U.S. 577 (1992), 112 S. Ct. 2649, 120 L. Ed. 2d 467, 1990 U.S. LEXIS 4364.

[320] 530 U.S. 290 (2000), 120 S. Ct. 2266, 147 L. Ed. 295.

[321] Supreme Court of Vermont: *Baker v. Vermont* (98-302), December 20, 1999.

[322] 542 U.S. 1 (2004), 124 S. Ct. 2301, 159 L. Ed. 2d 98, 2004 U.S. LEXIS 4178.

[323] 440 Mass. 309, 798 N.E. 2d 941 (Mass. 2003).

1. Religious freedom
2. Sanctity of life
3. Sanctity of marriage
4. Sanctity of the family[324]

2015: In *Obergefell v. Hodges*, the U.S. Supreme Court ruled that same-sex unions were *legal* in all fifty states[325] (just as in the days of Lot).

Additionally, Pastor Doug Shearer had tracked seven interrelated trends and their impact on the church:

1. Interest in Bible prophecy
2. Out-front Gospel
3. Hatred of Israel
4. Anti-Semitism
5. Immorality
6. Hostility against Christians
7. Emergent church values[326]

Pastor Shearer stated:

> From 1960 to the early 1980's people were out front with the Gospel, and were interested in Bible Prophecy. However, they have declined exponentially since then. With these declinations, came the rise in:

1. The Hatred of ***Israel;***

[324] Alliance Defending Freedom for Faith and for Justice, *The Obama Administration's Attacks on Religious Freedom, Sanctity of Life, Marriage, and the Family* (n.p.: PDF, 2015).

[325] 576 U.S. _____ (2015), 135 S. Ct. 2584, 192 L. Ed. 2nd 609, 2015 U.S. LEXIS 4250.

[326] Douglas Shearer, *Facing the Storm: A Commentary on Matthew 24 and 25* (Sacramento, CA: TribNet Publications, 2015), 144.

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2. Anti-Semitism;

3. Immorality;

4. Hostility against Christians; and since 1980,

5. The Birth and Rise of the Emergent Church Movement.[327]

Pastor Shearer further stated that since the beginning of the 1960s, the evangelical church had evolved through five distinct eras, each of which had been formed largely by the *play* between the previously mentioned seven interrelated trends that characterized both the lead-up to the tribulation (Matthew 24:7–8) and the tribulation itself:

1950s–mid-1960s:	Lethargy/routine
1970s:	Revival
1980s:	Demise
1990s:	Withdrawal into a defensive posture
2000–present:	Growing irrelevance[328]

Because of these trends, Pastor Shearer believed:

With the little willingness on the part of *Church leaders* to acknowledge the deleterious impact of those changes, the result has been quite predictable: the Evangelical *Church* has continued to lose both its vitality and its relevance.[329]

So, the church today is

1. not being biblically educated,

2. wholly relying on emotions to bring people to Jesus Christ,

3. not following biblical prophecy,

4. going out of our culture, and ultimately

5. not following what the original languages truly mean (see no. 1).

[327] Ibid.

[328] Ibid.

[329] Ibid., 152.

To add to all this, there was an ecumenical retreat for both men and women called Tres Dias; for teens, it was called Vida Nueva. This author was invited on such a retreat through a local church in Pyeongtaek, South Korea. Its number just so happened to be the Sixty-Sixth Men's Tres Dias Retreat (May 18–21, 2017) with the theme "Put on the Full Armor of God." It was a four-day/three-night retreat (Thursday night, Friday, Saturday, and Sunday) without a watch or cell phone and no access to the outside world. I wanted to see for myself just what this was all about.

I drove to the church parking lot, where I left my SUV, and boarded the church bus with my bag for the weekend with another gentleman who was waiting. We still had our watches and cell phones at this point, so no worries. The retreat was about an hour away. As we drove up, there were men with bright-colored leys around their neck, some with guitars, singing a welcome song, which of course made me somewhat discombobulated. I was totally unsettled and unable to get a hold of my surroundings at first. There were other gentlemen there as well looking on in amazement as I did, so we grouped together and started chatting.

After the singing, the men who greeted us with song and open arms took our luggage to our rooms. All weekend long, we were served and waited on. We were never to do anything for ourselves, even get our own food. It was quite an unreal experience. Anyway, we were taken to eat dinner, where we were served, and there was a proctor/leader at each table to make sure that the conversation flowed and that everyone got to know each other, at least seven or eight men maximum. And of course, it was all you could eat.

Then we were escorted to the main room, the Royal Room, where all weekend (Friday, Saturday, and Sunday) activities would take place. The men in charge of this Tres Dias weekend introduced themselves, and then we introduced ourselves. It was at this time that our watches and cell phones were collected for the weekend. Surprise, surprise. Access to the outside world had been cut off so that you could "focus on your walk with God." I was mentally prepared for this as I had been forewarned. If one was forewarned of any situation, one can prepare mentally for it and survive it to the end.

Once they collected our possessions, we were escorted to our rooms for "quiet time," absolutely no talking with our roommate, but

we could read our Bible and talk with God. Then we would go to bed. They would wake us up.

Day 2 started out with them singing "De Colores" in the hallway and bringing coffee and juice to our rooms. Fortunately, when the sun came up, my eyes opened as well, so I took a quick shower and waited on the bed for the next event to unfold, and it did. Once that occurred, we had fifteen minutes to make headway to the Royal Room for a short devotion on the three faces of Jesus Christ. We then broke for breakfast (all you can eat) and sat at different tables to get to know other men. By the way, we had to learn to sing "De Colores" loudly before each meal to gain access to the chow hall. This was nerve racking to say the least.

Then after breakfast, we were escorted to the Royal Room, where our name cards had been placed on round tables in groups of six. We named our table Benaiah, who trusted God to make the impossible possible. There were six tables in total—nice numbers.

We spent most of the day bonding, doing various artistic activities that required groupthink and competition among the six groups. All the men in the six groups got along quite well, which surprised the men in charge of the event. They made sure that we had plenty of food and our own special drink (no alcohol), such as iced tea and coffee, on hand for the whole weekend. This event was specially catered to each of us and our desires/wants/needs.

Additionally, over the three days, we had fifteen *rollos* (topics) presented by *rollistos* (clergy), as well as emotionally charged testimonies that would induce oneself to become emotional:

1. Ideals
2. Grace
3. The church
4. The Holy Spirit
5. Piety
6. Study
7. Sacraments
8. Action

9. Obstacles
10. Leadership
11. Environments
12. Life in grace
13. Christian community in growth
14. Reunion groups
15. The fourth day

Day 2, Friday evening, did not pass with little fanfare but was used as the lead-in to an emotional, mental "breakdown" on Saturday. For the grand finale, after "De Colores" and dinner, we were escorted into a candlelit dark chapel where low, cathedral-like, dark music was played for what they called "the reconciliation." Our chairs were arranged such that we faced one another. There was a heart-shaped piece of paper, a pencil, and rose under each of the chairs. After much banter from one end of the darkly lit chapel to the other, we were told to pray and write down our sins on our paper. Then a figure appeared in white carrying a cross, and we were told to follow him outside. He placed the cross upright against the wall, and we were instructed to nail our sins to the cross and to hold onto our roses. The Christ figure then took our sins off the cross and burned them. Then we held candles, sang a hymn, and walked away in silence. That was an interesting way to end day 2.

Day 3 started the same way as day 2. However, Saturday afternoon was spent as a therapy session with our leader, where I watched each man break down emotionally over his sins. To be honest, I almost lost it, but I kept my composure. We were then given communion by a "priest." Then afterward, to push the envelope even further, they gave each of us Tres Dias bags filled with letters from our loved ones, along with ecumenical books to read, such as Rick Warren's *The Purpose-Driven Life*, as well as some trinkets. I still had mine sitting on my shelf. Of course, that was used as an emotional tug on the heart. Then they brought in different speakers, who gave their testimonies and, of course, broke down emotionally about how Tres Dias changed their lives.

By Sunday morning, day 4, I was on a countdown to go home. I had had enough of the emotional/mental pressure to conform to the group or to break down in front of the others. I played nice and listened as instructed. Of course, they used the "Not Inspired Version" of the Bible, the most ecumenical Bible version one could use without offending anyone. Sunday morning opened up with chapel and the giving of flower bouquets to everyone, which I gave to my wife when I got home at 5:00 p.m. The afternoon passed by with "De Colores" and lunch and other activities and then wrapped up by four with pictures, goodbyes, and so on. Our watches and cell phones were returned to us, and I rode home with the friend of mine who sponsored me for the weekend. Wow, what a mind trip that was—Disorientation 101 and then mind control for the weekend.

In retrospect, the whole weekend was used to recruit us to serve in other Tres Dias weekends, as well as to start ecumenical Bible studies. We were to set aside all doctrines and join together as "brothers in Christ," no matter what our religious background was, including Catholic. Well, that was too much to ask as far as I was concerned. This was just another way of destroying the ecclesia of Jesus Christ.

When I got home, I ordered and read a couple of books on the subject of Tres Dias: Brian V. Janssen's *Cursillo: Little Courses in Catharsis* and Kristy Nabhan-Warren's *The Cursillo Movement in America: Catholics, Protestants, and Fourth-Day Spirituality.* I highly recommend that one read these books before entertaining the thought of going to one of these weekend retreats. Mrs. Nabhan-Warren's book was more of a history of the movement in America, whereas Pastor Janssen's book was an eyewitness account.

> According to Brian V. Janssen:
>
> Cursillo is really "Little Courses in Catharsis." Or stated more fully, these weekend high experiences are largely dependent on universally applicable, manipulative, somewhat deceptive and not uniquely Christian psychological and physiological techniques designed to wear down resistance and produce an emotional high/cathartic experience, which is then interpreted as a religious experience. While the short-term effects may be pleasant and desirable, the long-term consequences

are mostly negative. And since these weekends have no Biblical warrant, they should be avoided.[330]

Pastor Janssen continued:

What is Cursillo? Why is it so secretive and controversial? If it really does produce all the purported benefits, why has the whole church not embraced it?[331]

The ultimate fruit of the weekend renewal experience lifestyle, the quest for "it," for emotional experience: a disappointing letdown that initiates a futile guest for more and more experience; a spoiling of the participant's expectations so that "real life," and especially the local church, pale by comparison; the production of an elitist "community" existing secretively in the midst of the churches; a regression to spiritual and emotional immaturity that makes one ill-equipped for the hard life of genuine discipleship; and, at the end of the road, a despairing dead end. Obviously, these are serious concerns.[332]

Pastor Janssen concluded his book with one final plea:

And so, let me offer one final appeal to those who lead and sponsor these morally indefensible, spiritually distracting, perhaps even destructive weekends. Please go back to your local church, with all its flaws and failings, and rejoin the rest of us in serving Jesus Christ who is head of the Church. Please give up these shamefully manipulative practices, and regain integrity in Christian ministry which focuses on the ministry of the word of God and not deceptive tricks. Take to heart the Apostle Paul's personal testimony of an honorable and upright service to Christ as according to I Thessalonians 2:3–4 and II Corinthians 4:2.[333]

[330] Brian V. Janssen, *Cursillo: Little Courses in Catharsis* (Eugene, OR: Resource Publications, 2010), 7.

[331] Ibid.

[332] Ibid., 208.

[333] Ibid., 211.

In case, one is not completely convinced that we are in the age of Laodicea, here is a transcript of an interview of Dr. Billy Graham by Dr. Robert Schuller Sr. on April 21, 2007:

> Dr. Schuller: Tell me, what is the future of Christianity?
>
> Dr. Graham: Well, Christianity and being a true believer, you know, I think there's the body of Christ which comes from all the Christian groups around the world, or outside the Christian groups. I think that everybody that loves Christ or knows Christ, whether they're conscious of it or not, they're members of the body of Christ. And I don't think that we're going to see a great sweeping revival that will turn the whole world to Christ at any time.
>
> Dr. Schuller: What I hear you saying is that it's possible for Jesus Christ to come into a human heart and soul and life even if they've been born in darkness and have never had exposure to the Bible. Is that a correct interpretation of what you're saying?
>
> Dr. Graham: Yes, it is because I believe that. I've met people in various parts of the world in tribal situations that they have never seen a Bible or heard about a Bible, have never heard of Jesus, but they've believed in their hearts that there is a God and they tried to live a life that was quite apart from the surrounding community in which they lived.
>
> Dr. Schuller: This is fantastic. I'm so thrilled to hear you say that. There's a wideness in God's mercy.
>
> Dr. Graham: There is. There definitely is.

Obviously, both of these gentlemen are in agreement with ecumenism, which is currently sweeping our planet.

This is the final result: the Babylonian church of Laodicea—the "church" of people's opinions. This is the *end* of the so-called church age. A second dark age has set in, only this time it is *voluntary*. We

have the technology and resources to truly find out for ourselves what the Bible truly says, yet we use these same resources for personal gratification. Satan's intended purpose is to keep us occupied with ourselves, hence the iPhone, the iPad, the iWatch, and so on. Please remember the times in which we live.

Second Timothy 3:1–5 states:

> This know also, that in the last days, perilous times shall come. For men shall be

1. lovers of their own selves,
2. covetous,
3. boasters,
4. proud,
5. blasphemers,
6. disobedient to parents,
7. unthankful,
8. unholy,
9. without natural affection,
10. truce breakers,
11. false accusers,
12. incontinent,
13. fierce,
14. despisers of those who are good,
15. traitors,
16. heady,
17. high-minded,

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18. lovers of pleasures more than lovers of God,

19. having a form of godliness, but denying the power thereof:

From such turn away!

Does the true ecclesia of Jesus Christ really know what time it is? What will happen to this so-called Babylonian church? Will it actually be "raptured," or will the wicked (the tares) be taken and the righteous left behind? Who has been destroyed during the Flood of Noah? Who has been saved? Who has been destroyed during Sodom and Gomorrah? Who has been saved? Who has been considered righteous? Who has not been?

> One must remember 1 Corinthians 10:11:
>
> Now all these things happened unto them [Israelites] for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

That means we better pay attention to the Old Testament because of the ramifications on the New Testament. Patterns . . . patterns everywhere. There's always a pattern to see.

So, when does the resurrection/*harpazo* happen, and who gets taken or left?

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CHAPTER 15

"AND HE SHALL SEND HIS ANGELS WITH A GREAT SOUND OF A TRUMPET, AND THEY SHALL GATHER TOGETHER HIS ELECT FROM THE FOUR WINDS, FROM ONE END OF HEAVEN TO THE OTHER"

The term *harpazo* (Strong's no. G726, which means "to catch away, pluck, pull, take by force")[334] is used in Acts 8:39; 2 Corinthians 12:2, 4; 1 Thessalonians 4:17; and Revelation 12:5.[335] The other term that is associated with *harpazo* is *anabaino* (Strong's no. G305, which means "to arise, ascend up, climb, go grow, rise, spring up, come up")[336] and is used in Acts 8:31, 39; 10:4; 11:2; 20:11 and Revelation 4:1 and 11:12.[337] It is interesting that both Moses (physically) and John (in the spirit) have been commanded by Yahweh to *come up here* to receive instructions for Israel.

> Paul states in 1 Thessalonians 4:13–18:
>
> But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that

[334] Strong, *The New Strong's Exhaustive*, G13.

[335] Ibid., 180.

[336] Ibid., G6.

[337] Ibid., 210–11.

> Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall:

1. Descend from Heaven with a shout,
2. With the voice of the archangel, and
3. With the Trump of God: and *then*:
4. The Dead in Christ shall "rise" first: *then*
5. *We* which are *alive* and *remain* shall be "caught up" *together with them in the clouds*,
6. to meet the Lord in the air: and so shall we ever be with the Lord.
7. Wherefore *comfort one another* with these words.

Where does one see the word *Heaven* in the above verses? Hmmm. Are we the greeting party that brings back our King to *His kingdom on earth on the last day*? Think about this: *if* the ecclesia were to be *harpazoed* before the wrath of God, why would Paul admonish the believers to "comfort one another with these words"?

> John states in Revelation 4:1–2:
>
> After this I looked, and, behold, a door was opened in heaven: and *the first voice which I heard was as it were a trumpet talking with me*: which said, "Come up hither," and I will shew thee things which must be hereafter. And immediately, I was in the Spirit: and, behold, a throne was set in Heaven, and One sat on the Throne.

The most controversial issue that has concerned the Babylonian church throughout history has been the timing of the *harpazo*. On this issue alone, so-called Christians have tended to break fellowship with one another. With regard to the *harpazo*, there are four main views:

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1. The pretribulation view
2. The midtribulation view
3. The prewrath view
4. The post-tribulation view

As to the topic of the rapture, Bible teachers such as Mark Hitchcock,[338] Thomas Ice,[339] Terry James,[340] Tim LaHaye,[341] Hal Lindsey,[342] and Chuck Missler[343] teach the pretribulation rapture, wherein the Babylonian church is secretly *raptured out* before the seven-year tribulation period begins. However, others such as Douglas W. Krieger,[344] Jacob Prasch,[345] and Joe Schimmel[346] believe in a prewrath rapture, wherein the Babylonian church is *raptured before* the wrath of God/day of the Lord, while still yet others like Joel Richardson[347] believe in a post-tribulation rapture, wherein the Babylonian church is *raptured after* the tribulation period. According to Doug Krieger, there are still others who believe that everything will *pan out*.[348] These are all Bible teachers who are looking for a rapture of the righteous, but what if there were a rapture of the wicked instead? Where are the Bible teachers who teach that position? Well, they are few and far between. For example, I've only come across two: Pastor

[338] Hitchcock, *The End*, 121–204.

[339] Thomas Ice, *2011 Pretrib Study Group —The Rapture in the 21st Century* (El Cajon, CA: Pretrib Research Center, 2011), DVD.

[340] Terry James, *The Departure: God's Next Catastrophic Intervention into Earth's History* (Crane, MO: Defender Publishing, 2010), 365–74.

[341] LaHaye, *The Rapture*, 27–45.

[342] Lindsey, *The Late Great Planet*, 135–45.

[343] Chuck Missler, *The Rapture: Christianity's Most Preposterous Belief* (Coeur D'Alene, ID: Koinonia House, 2010), DVD.

[344] Krieger, *The Testimony of Jesus*, xv–xlii.

[345] James Jacob Prasch, *Harpazo: The Intra-Seal Rapture of the Church* (Pittsburgh, PA: Moriel Ministries, 2014), Kindle Location 10008.

[346] Joe Schimmel, *Left Behind or Led Astray?* (Simi Valley, CA: Good Fight Ministries, 2015), DVD.

[347] Joel Richardson, *Islam and The End Times, Volume I* (Joel's Trumpet, 2013), DVD.

[348] Krieger, *The Testimony of Jesus*, xix–xx.

Sheldon Emry[349] and Stephen E. Jones.[350] From a Christian biblical point of view, who is right?

Pastor Joe Schimmel of Good Fight Ministries has produced a DVD titled *Left Behind or Led Astray? Examining the Origins of the Secret Pre-Tribulation Rapture*, in which he thoroughly examines the history of the beliefs of the church with regard to the Second Coming of Jesus Christ. In this DVD, Pastor Schimmel has shown that the pretribulation rapture has been created in the early 1830s as a result of demonic utterances by two teenage girls, Margaret McDonald and her friend Mary Campbell, and then taught by Edward Irving at his Albury Conferences and in his periodical, the *Morning Watch*, and eventually propelled by John Darby. This pretrib rapture theory has then been spread in the early 1900s through the Scofield Reference Bible and in the late 1900s by Hal Lindsey in his books *The Late Great Planet Earth* and *Countdown to Armageddon*. Currently, this theory is being propagated by Tim LaHaye and Jerry Jenkins in their fictitious *Left Behind* series.

However, Pastor Joe Schimmel has failed to trace the origin of futurism and the pretrib rapture to a Jesuit Catholic priest by the name of Francisco Ribera in 1590. With that being said, Walter Martin has this to say about the pretribulation rapture theory:

> The church fathers, the reformers, every great theologian in the entire history of the church, up until the last 140 years, believed that we (the church) would see the Antichrist. That we would be persecuted by him and that we would be delivered from him by the Second Coming of Jesus Christ. And you will not find the idea that we are going to escape the Antichrist until approximately 140 years ago when a fifteen-year old girl (Margaret McDonald) had a revelation. And that revelation was picked up by J. N. Darby, the founder of the Plymouth Brethren, and developed into a form of theology known as dispensational theology. The church, for 19 Centuries, never heard this doctrine, never believed it and never preached it.[351]

[349] Sheldon Emry, *The Rapture of the Wicked* (Self-Published).

[350] Stephen E. Jones, *The Rapture of the Wicked* (Phoenix, AZ: Lord's Covenant Church, 1998).

[351] Joe Schimmel, *Left Behind or Led Astray? Examining the Origins of the Secret*

Pastor Schimmel concurs:

> The early church fathers, Irenaeus (120–202); Justin Martyr (110–165); Tertullian (160– 225); Hippolytus (170–236); Cyprian (200–258); Victorinus (?–304), though not authoritative, are important because they resolutely confirm the fact that the early church understood that Jesus and the Apostles prepared the church to face the Antichrist and endure the Great Tribulation Period.[352]

And Pastor Schimmel concludes:

> The Pre-Trib Rapture doctrine was not taught by Jesus or the Apostles. Even top Pre- Trib leaders admit that there is not one clear Scripture teaching Pre-Trib in the Bible and that they further admit that it was not taught by the early church fathers. We have also discovered that the Pre-Trib teaching did not infect and spread throughout the church until the 19th Century. The whole eschatological Pre-Millennial Post-Trib construct of the early church was turned upside down in 19th Century Great Britain.[353]

It is interesting to note that even Charles Spurgeon, a contemporary of John Darby's in England and a post-tribulationist, rejected pretribulationalism and preached against both Irving and Darby, labeling Darby as *warped*[354] *and his eschatology as one who "delights to fish up some hitherto undiscovered tadpole of interpretation, and cry it round town as a rare dainty."*[355] *Spurgeon, as well as fellow dispensationalists James Grant and George Muller, believes Darby to be* ***a*** *dangerous despot.*[356] A. W. Tozer has this to say about pretribulationalism:

Pre-Tribulation Rapture (Full Script) (Simi Valley, CA: Good Fight Ministries, 2015), 3.

[352] Ibid., 31.

[353] Ibid., 143.

[354] Ibid., 101.

[355] Ibid.

[356] Ibid., 102.

> Here is a doctrine that was not known or taught until the beginning of this Century [twentieth] and it is already causing splits in churches.[357]

It still does to this day.

> Pastor Schimmel and Good Fight Ministries
>
> [m]aintain the historical eschatological position of the early church and that the Scriptures clearly teach that Jesus' return for His own and to the Earth is Post Tribulational (II Thessalonians 1:6–11; 2:1–11; Revelation 19:11–21) and Pre-Millennial (Revelation 19:11–21; 20:1–6).[358]

Remember, to the Hebrew and to the Israelite, prophecy is pattern; and as such, there have been many *rescues* throughout the Old and New Testaments before wrath, such as

1. Noah and his family from the Flood (Genesis 6–9);
2. Lot and his family from the destruction of Sodom and Gomorrah (Genesis 19);
3. The Exodus of the Israelites out of Egypt from Pharaoh (the book of Exodus);
4. Rahab and her family from the destruction of Jericho (Joshua 2);
5. Shadrach, Meshach, and Abednego from Nebuchadnezzar's fiery furnace (Daniel 3);
6. Daniel from the lion's den (Daniel 6);
7. The rescue of the apostles from the Sadducees (Acts 5);
8. The rescue of Peter from King Herod (Acts 12); and

[357] Ibid.

[358] Ibid., 148.

9. The rescue of Paul (like Rahab) (Acts 9) from the Pharisees in Jerusalem (Acts 23) and from the sea (Acts 27–28).[359]

According to James Jacob Prasch, the features of the pattern consistently contain the same characteristics and attributes:

> First, each rescue narrative portrays the people of God coming under an excruciating pressure in increasingly dire circumstances where there is no way out except direct divine intervention. From the Exodus to the epic of Noah to the plight of Lot to the events of 70 A.D. to the Jericho rescue, each rescue of a corporate group of people shows God's people entering horrific tribulation and being removed from it just prior to an outpouring of divine judgment on their oppressors.[360]
>
> Second, there is a cumulative period of preparation for the rescue that is divinely proscribed where those complying with the God-given plan for evacuation are removed while the others are not. This frequently contains a rejection of any hortatory efforts by those who are rescued to warn others by the popular culture and possibly even by some or many of those supposedly among their own ranks.[361]
>
> Third, the predictive warnings by those finding divine favor are not simply rejected, but ridiculed. In Peter's Epistle, the promise of His Coming will be ridiculed even by those supposedly in the church just as the rescue of Sodom was dismissed as a joke by the sons-in-law of Lot.[362]
>
> Fourth, there is a defined variety of elements which need to be in place in order to be rescued, most of which have some symbolic relationship to understanding the Word of God. There was the eating of unleavened bread in Sodom, the good of faithful servant in the Olivet Discourse giving

[359] Prasch, *Harpazo*, 61–146.

[360] Ibid., 162.

[361] Ibid.

[362] Ibid.

the proper food at the proper time, and a similar eating of unleavened bread at the Exodus where the meal was to be ingested hastily while those to be rescued were dressed and ready to leave.[363]

Fifth, there appears to be the factor of right fellowship as an ingredient for preparation for rescue. Hebrews 10:25 commands directly that fellowshipping together takes on an added importance as we see the day approaching. This is repeated throughout the narratives. Lot's family went to be in the house, Rahab's family were to be assembled at the window in the wall where the scarlet marker was, the Hebrews were to be gathered in their homes ready to move, and Paul warned of the consequences of those who leave the boat in Acts 27.[364]

A sixth feature of the rescues are Holy Spirit anointed leaders who understand what is coming and who, in the character of Maccabees in Daniel 11:33–35, comprehend what to do about it. It will be these who know their God and understand the times as Daniel predicts and who serve the proper food at the proper time.[365]

Seventh, it is not reasonable to negate the divinely inspired inclusion of so many rescue narratives in Scripture, particularly when Peter in his Epistles specifically indicates to us that such are included in the canon of Scripture as examples to us, and he states this with eschatological context and reference. Neither is it reasonable to observe so many uses of the ***Harpazo*** and individual ***Harpazo*** experiences in both Testaments, but especially in the New Testament without regarding that the Lord has placed them there for good reason. In each of these rescue narratives, we see a sense of recognition of the signs of the times in some way.[366]

[363] Ibid.

[364] Ibid., 163.

[365] Ibid., 164.

[366] Ibid., 165.

Eighth, each rescue story foreshadowing the ***Harpazo*** from the Old Testament is followed by another narrative telling the story of a new beginning. While we cannot establish Pre-Millennialism as a mandated requirement for rescue, it is not coincidental that the most cogent cadre of raptured believers are largely those of the Pre-Millennial persuasion whose perspective of the ***Harpazo*** is not focused on the mere escape from the destruction of the morally debased state of what exists, but rather the expectation of the restoration of a divinely controlled biosphere which will replace it. The ***Harpazo*** will not primarily be about what the faithful church escapes from but be more concerned with what it escapes to.[367]

Ninth, after the rescue of Noah, and his family, all of the other rescue narratives, even when involving "non-Jews," such as Rahab and her family, are events which take place with some relationship to what is happening with Israel and the "Jews." Becoming ***Harpazoed*** will likewise follow suit. The rescue of the faithful church, comprised of both "Jew" and "non-Jew," will be divinely coordinated in relationship to what is prophetically transpiring with the nation and people of Israel.[368]

Tenth, a final major recurrence in the rescue narratives prefiguring the ***Harpazo*** is that the people of God who are rescued are not immune from the pangs of tribulation preceding it. Both the ramifications of the early phase of divine judgment and the opposition the people of God received from the unbelieving afflict them, often severely. In each case, however, the same three assurances come into play.[369]

First of all, their capacity to withstand it is related to their preparation for it ahead of time. Secondly, whether it be like the Maccabees receiving a little help or Simon helping Jesus to carry His cross, there is some decree of

[367] Ibid.

[368] Ibid., 166.

[369] Ibid.

> alleviation during the season of difficulty. Thirdly, is the divine assurance that they shall be rescued before the full thrust of divine judgment is outpoured and their suffering, no matter how traumatic, will not only wax shallow in comparison to the blessing and regard which awaits them, but will wax shallow in contrast to the plight of those who rejected their message of repentance and who persecuted them.[370]

In other words, all these rescues required a process of preparation for the flight that needed to take place in a harried manner to prepare for the rescue. The same will be true of the *harpazo.*

According to 1 John 2:18 and Hebrews 1:1, we are already in the last days because the *harpazo* and resurrection have already begun with the resurrection and ascension of Yahshuah. John even refers to the present ecclesia age in 1 John 2:18 as *the last hour.*

With that being said, Tim LaHaye of the *Left Behind* series has written a book called *The Rapture: Who Will Face the Tribulation?*[371] *As anyone can tell from the title, LaHaye argues that the Babylonian church will be mysteriously raptured* before the tribulation period/Daniel's seventieth week, and he actually uses 1 Thessalonians 4:16–18 as the basis for his argument.[372] He further "emotionally defends the Pre-Trib position by arguing *against* the Mid-Trib and Post-Trib positions."[373]

On the other hand, Chuck Missler teaches academically that there are seven *harpazos* in the Bible:

1. Enoch (Genesis 4:12, Hebrews 11:5)
2. Elijah (2 Kings 2:1–11)
3. Jesus (Mark 16:19, Acts 1:9, Revelation 12:5)
4. Philip (Acts 8:39)
5. Paul (2 Corinthians 12:2–4)

[370] Ibid.

[371] LaHaye, *The Rapture.*

[372] Ibid., 109.

[373] Ibid., 103–33.

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6. The body of Christ (1 Thessalonians 4:17)

7. John (Revelation 4:1–2)[374]

Dr. Missler is correct with the exception of one, the body of Christ.

Jacob Prasch teaches the above as well, however minus the body of Christ. Prasch teaches that "John is that last of the types of the Raptures in the Bible, and that the command (*Anaba* in the Greek) will be personally heard by all."[375] Prasch also teaches:

The Transfiguration was a type of *Resurrection* and *Rapture* in that Moses was *Resurrected* and Enoch was *Raptured*, and that Enoch and Methuselah were a type of *Rapture* and *Sudden Death*, and that it was a precursor as to how long man would live in the Millennium.[376]

So the *harpazo* happens first, and then man lives to be almost a thousand years old again? So where does the *harpazo* happen? *After* the tribulation but *before* the millennial reign of Christ? Or does the millennium begin in judgment? A rather interesting point.

Prasch goes on to list the six types of *harpazos* in the Bible:

1. Enoch, who walked with God (as we should every day!), and was not;

2. Elijah, who stopped the rain for 3½ years, which means that the Holy Spirit will be shut off from everyone (NO RAIN, i.e. a famine for the Word of God);

3. Jesus, who throughout the Gospels, teaches that:

    a. Justification is where the Father convicts us by the Holy Spirit to believe in the Son;
    b. Sanctification is where the Father sends the Holy Spirit to conform us into the likeness of the Son; and
    c. Redemption is where the Father sends the Son to *harpazo* those who have His Spirit;

4. Philip was translated from Gaza to Azotus in Acts 8;

[374] Missler, *The Rapture*, DVD.

[375] Prasch, *Harpazo*, Kindle Location 109.

[376] Ibid., Kindle Location 603–736.

5. Paul was raptured up to the Third Heaven in II Corinthians 12:2–6; and

6. John in Revelation 4:1–2.[377]

We have the seen the types of rescues and raptures in the Bible. Now what about the timing of the *harpazo*? In Matthew 24:29–31, Jesus states:

> Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of Man in Heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.

Paul, in 1 Corinthians 15:51–53, states:

> Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

Paul also reiterates what Jesus teaches in the Olivet discourse of Matthew 24 and Mark 13 and the temple discourse in Luke 21 in 1 Thessalonians 4:13–18.

In conclusion, looking at the Bible from a Hebrew perspective, according to Prasch, the *harpazo happens here in Revelation 6:12–17*:

> And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig

[377] Ibid.

> tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and chief captains, and the mighty men, and every bondsman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the Wrath of the Lamb: For the Great Day of His Wrath is come; and who shall be able to stand?

When does *a fig tree casteth her untimely figs*? Look at the *Strong's Concordance* translation of the Greek on MySword Bible app. It's that simple. Think springtime, perhaps another Passover event?

And according to Revelation 8:1, "And when He had opened the Seventh Seal, there was silence in heaven about the space of half an hour." Prasch concludes:

> The Seventh Seal, however, is not Tribulational, but rather unleashes the wrath of God following the Parousia. This is in direct fulfillment of the prophecy, He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee (Job 5:19).

Prasch believes that the rapture occurs in between the sixth seal and the seventh seal in Revelation 7:9, 13–14:

> After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands…And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Dumitru Duduman, a Romanian Christian who smuggled Bibles into eastern Europe and Russia in the 1950s–1980s, confirmed this in his lecture on his vision of the destruction of America, which can be seen on YouTube.[378]

According to Dr. Joye Jeffries Pugh, with regard to the Feast of Trumpets (the last trump):

> According to Jewish tradition regarding their Feast of Trumpets, two men were positioned on Jerusalem's walls to watch for the new moon. When they saw it, they would blow an instrument called a shofar. Upon hearing this trumpet sounding, everyone would stop what they were doing without hesitation and run as fast as they could to the temple. This important event was called Yom Teruah, the Hebrew's Feast of Trumpets. If a person did not drop everything and run, after a short time, the temple doors that were open to everyone would be closed. Once these huge temple doors closed, no one could get in. This is a parallel to Noah's door to the ark being shut so no one else could ever get in.[379]
>
> The Feast of Trumpets is important to understand as it clearly explains future events concerning the Rapture. Because this feast began at sundown, if anyone did not keep their lanterns full of oil, they would not be able to see how to get to the temple after dark. This feast correlates to Scripture found in Matthew 25 about the ten virgins waiting for the bridegroom to come. Five were foolish and let their oil run out. Only the five wise virgins were received by the bridegroom as the other five were lost in darkness. This parable also supports additional Scripture found in I Thessalonians 5:5-6 concerning Christians being children of light and not of darkness. The children of light are taken, but the children of darkness are left with their king of darkness,

[378] Dimitru Duduman, "America Will Burn in 1 Hour (Prophetic Warning to America Mystery Babylon the Great)," YouTube, November 8, 2014, accessed July 1, 2015, https://www.youtube.com/watch?v=5RrkmgUxT0M.

[379] Joye Jeffries Pugh, *Beguiled: Eden to Armageddon, Volume I* (Mustang, OK: Tate Publishing & Enterprises, LLC, 2013), 369.

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Satan. When this separation occurs, the bride has been taken and there was silence in heaven: the calm before the storm just like in Noah's day which happened right before God unleashed his flood. Lines in the sand will have been drawn and the temple doors closed. God's seed time ad harvest is over as His wheat has been separated from Satan's tares.[380]

Because the Feast of Trumpets occurs near sundown, it explains why Jesus said He would come as a "thief in the night" and "at an hour that no man knows" and that "sudden destruction" would befall them "like a woman in travail" and "they would not be able to escape God's wrath" according to I Thessalonians 5:2–3. Jesus referring to Himself as a "thief in the night" was not just a metaphor but based on a well-known Hebrew tradition of His time involving the high priest. Each night, Jerusalem's high priest checked on junior priests assigned to keep the brazen altar burning. These priests were commanded to never fall asleep, get drunk, distracted, or let the fire go out.[381]

The high priest making his rounds unexpectedly, became known as a "thief in the night" because if he found a priest asleep, he would take hot coals from the altar and place them on the sleeping priest's clothes. As these coals burned down to the priest's skin, he would wake up tearing his clothes off to keep from burning up. This would leave the priest standing naked and ashamed before the high priest and anyone else watching. Revelation 16:15 uses this Hebrew tradition to perfectly explain the catching away by Jesus as it states: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Christians watching who know the signs will be ready, but those believing in false peace and safety that are

[380] Ibid., 369–70.

[381] Ibid., 370.

> sleeping, drunk, bombed out on drugs, or without lamp oil will be lost for all eternity.[382]
>
> Men positioned on the wall waiting to blow their shofar announcing the Feasts of Trumpets were not out there for days on end but knew the seasons and when to prepare for the possible time of the new moon. They were not caught off guard when it arrived as they were soberly watching and waiting. This parallels the catching away that will occur at the end of the tribulation right before God pours out His Final Great Wrath per Matthew 24:29.[383]
>
> Can true believers almost know the time of the catching away? Yes, because true followers of Jesus can discern times and seasons based on Hebrew Tradition. They keep their oil lamps filled because they are children of light who will not be overtaken by "the day no man knows." Jesus will come as a "thief in the night" taking His valuable bride of believers and leaving unbelievers behind openly exposed as sinful to endure God's wrath.[384]

However, according to Michael T. Snyder, there are 101 key points to remember with regard to the rapture,[385] and the rapture takes place

1. on the last day of human history (at the end of the six thousand years of human history),
2. on the Feast of Trumpets (Tishri 1 or 2), and
3. upon which the seventh trumpet judgment of Revelation will occur (i.e., the last trumpet).[386]

[382] Ibid.

[383] Ibid., 370–71.

[384] Ibid., 371.

[385] Michael T. Snyder, *The Rapture Verdict* (n.p.: Self-Published, 2016), 238–52.

[386] Ibid.

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This is concurred by Mark Biltz,[387] Joseph Lenard and Donald Zoller,[388] Phil Richardson,[389] and T. W. Tramm.[390]

Yahshuah clearly states what happens in the parable of the wheat and the tares as found in Matthew 13:37–43:

1. He that soweth the good seed is the Son of Man;
2. The field is the World;
3. The good seed are the Children of the Kingdom;
4. The tares are the Children of the Wicked One;
5. The enemy that sowed them is the Devil;
6. The harvest is the End of the World;
7. The reapers are the Angels.

> As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth His Angels, and they shall gather out of His Kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father. Who hath ears to hear, let him hear.

When does this happen? According to Yahshuah in John 6:39–40, 44, and 54:

[387] Mark Biltz, *God's Day Timer: The Believer's Guide to Divine Appointments* (Washington, DC: WND Books, 2016), Kindle Location 791–1907.

[388] Joseph Lenard and Donald Zollar, *The Last Shofar! What the Fall Feasts of the Lord Are Telling the Church* (Maitland, FL: Xulon Press, 2014), Kindle Location 156–5937.

[389] Phil Richardson, *September 2021: The Signs and Appointed Feasts of Messiah from September 2015 to September 2021* (Lunar Matrix Publishers, 2015), Kindle location 103–4570.

[390] T. W. Tramm, *The Coming Days of Awe: An End-Times Scenario Based on the Bible's Fall Feasts* (Self-Published, 2014), Kindle location 1262-1783.

> And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day.
>
> And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting live: and I will raise him up on the last day.
>
> No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day.
>
> Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

Martha states this same fact with regard to Lazarus in John 11:24:

> I know that he shall rise again in the resurrection at the last day.
>
> Yahshuah is very clear. Stay away from the *traditions of the elders. Do not be deceived.*

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CHAPTER 16

"BE YE NOT DECEIVED"

The majority of the prophecies in the books of Matthew, Mark, Luke, John, and Acts were spoken into existence by our Lord and Savior, Jesus Christ, in His discourses on the Mount of Olives and in the temple during His last week on the earth. Master Yahshuah, the *Mashiyach* (salvation is the Messiah), the only begotten Son of God, warned His ecclesia (i.e., the called-out assembly of believers in Him from the houses of Israel and of Judah) to *not be deceived*.

> Matthew 24:4 – "Take heed that no man *deceive* you."
> Mark 13:5 – "Take heed lest any man *deceive* you."
> Luke 21:8 – "Take heed that ye be not *deceived*."

The word *deceive(d)* is the Greek word *planao* (Strong's no. G4105), which means "to cause to roam from safety, truth, or virtue; to go astray, deceive, err, seduce, wander, be out of the way."[391] The Matthew/Mark account, popularly known as the Olivet discourse, was directed to the ecclesia in the last century on the earth, while the Luke account, known as the temple discourse, was directed to the church in the first century AD. However, with that being said, Yahshuah also made time-constrained caveats in Matthew 24:34 that "this Generation shall *not* pass, until *all* these things be fulfilled"; in Mark 14:30 that "this Generation shall *not* pass, till all these things be done"; and in Luke 21:32 that "this Generation shall not pass away, till all be fulfilled."

[391] Strong, *The New Strong's Exhaustive*, G71.

So Yahshuah was warning His ecclesia, both the first generation of Christians (first century AD) and the last generation of Christians (twenty-first century AD, that is, *us*), to *not be deceived* and that *this generation shall not pass until* the signs, as described in these discourses, were fulfilled. Per the Luke temple discourse, the destruction of Jerusalem in AD 70 was fulfilled as described by Yahshuah. According to Josephus's account of the Roman destruction of Jerusalem in AD 70, over 1.1 million Edomite Jews were killed (with hardly any Christians being killed), and 97,000 Jews captured. Why was this? Well, first-century Christians took Yahshuah at His word and *escaped* when they saw the signs as described by Yahshuah taking place, while the Edomite Jews, who rejected Yahshuah and ignored the signs and warnings, were subsequently killed.

To understand what was happening, this was Jesus Christ's last week on the earth. On Sunday, Jesus rode triumphantly into Jerusalem where He was proclaimed as the Messiah (Matthew 21:8–11, Mark 11:8–10, Luke 19:36–38, John 12:12–18). On Monday, Jesus cleansed the temple a second time, casting out the money changers and those who were doing business within the temple walls (Matthew 21:12–13, Mark 11:15–17, Luke 19:45–46). Jesus then took on Himself the right and authority to teach in the temple, coming into conflict with the priests and elders (Matthew 21:23–22:14), the Pharisees and Herodians (Matthew 22:15–22), the Sadducees (Matthew 22:23–33), and the Pharisees yet again (Matthew 22:34–36). As a result of this, on Tuesday, Jesus then condemned the false religions, the false religionists, the sacrificial system, the temple, Jerusalem, and Israel as a whole.

On Tuesday, Jesus spoke to the crowds and His disciples, warning about false religion:

1. False religion is a religion that claims to "sit" in the truth (Moses's seat).[392]

   The scribes and the Pharisees sit in Moses' seat. (Matthew 23:2)

[392] Leadership Ministries Worldwide, *The Preacher's Outline and Sermon Bible, Vol. I* (Chattanooga, TN: Alpha-Omega Ministries, 2007), 519.

2. False religion is a religion of hypocrisy.[393]

   All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. (Matthew 23:3)

3. False religion is a religion of heavy burdens.[394]

   For they bind heavy burdens and grievous to be borne, and lay, them on men's shoulders; but they themselves will not move them with one of their fingers. (Matthew 23:4)

4. False religion is a religion of show, of display.[395]

   But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the boarders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called to men, Rabbi, Rabbi. (Matthew 23:5–7)

5. False religion is a religion to be guarded against.[396]

   But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your Father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. (Matthew 23:8–12)

After condemning false religion, Jesus then turned His attention to the false religionists (i.e., the religious elite of His day) (which were only found in Matthew):

[393] Ibid., 519–20.

[394] Ibid., 520.

[395] Ibid., 520–21.

[396] Ibid., 521–22.

1. False religionists shut the door of heaven against seekers.[397]

   But woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. (Matthew 23:13)

2. False religionists use the guise of religion for greed, especially to steal from widows.[398]

   Woe unto you, scribes and Pharisees, hypocrites! For ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. (Matthew 23:14)

3. False religionists are missionaries who double the corruption of new followers.[399]

   Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. (Matthew 23:15)

4. False religionists mislead others; they are blind guides in oaths and commitments.[400]

   Woe unto you, ye blind guides, which say, Whosever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And whoso shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. (Matthew 23:16–22)

[397] Ibid., 524–25.

[398] Ibid., 525.

[399] Ibid., 526–27.

[400] Ibid., 527–28.

5. False religionists stress the lighter commandments and neglect the more important ones.[401]

   Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. (Matthew 23:23–24)

6. False religionists are blind to real cleanness.[402]

   Woe unto you, scribes and Pharisees, hypocrites! For ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter that the outside of them may be clean also. (Matthew 23:25–26)

7. False religionists disguise inner decay.[403]

   Woe unto you, scribes and Pharisees, hypocrites! For ye are like unto whited- sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. (Matthew 23:27–28)

8. False religionists pride themselves in a godly heritage.[404]

   Woe unto you, scribes and Pharisees, hypocrites! Because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our Fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your Fathers.

[401] Ibid., 528–29.

[402] Ibid., 529–30.

[403] Ibid., 530–31.

[404] Ibid., 531–32.

> Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? (Matthew 23:29–33)

9. False religionists reject and abuse many of God's messengers.[405]

> Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, *all these things shall come upon this generation*. (Matthew 23:34–36)

The term *woe* is the Greek word *ouai* (Strong's no. G3759) and is defined as "a primary exclamation of grief."[406] According to *The Preacher's Sermon and Outline Bible*:

> Woe means both wrath and sorrow, anger and pity. There is not a single English word to express what it means. It is a grieving denunciation; a sorrowful wrath; a pitying anger. It is a Godly threat.[407]

The term *hypocrites* is the Greek word *hupokrites* (Strong's no. G5273) and is defined as "an actor under an assumed character (stage-player), i.e. a dissembler (hypocrite)"[408] and the Greek word *hupokrinomai* (Strong's no. G5271) and is defined as "to decide (speak or act) under a false part, i.e. dissemble (pretend)—feign."[409] According to *The Preacher's Sermon and Outline Bible*, the word *hypocrites* (*hupokrites*) is

[405] Ibid., 532.

[406] Strong, *The New Strong's Exhaustive*, G64.

[407] Leadership Ministries Worldwide, *The Preacher's Outline*, 524.

[408] Strong, *The New Strong's Exhaustive*, G94.

[409] Ibid.

> [o]ne who pretends, puts on a show, acts out something he is not. At first, the word simply meant one who replied or answered. Then, it came to mean acting, as actors play-acted the lines of a scene. Finally, the word was used in the worst sense: play-acting; pretending; one who wore a mask to hide his real self; one who acted one way, but who was really another way; one who put one an outward show.[410]

The false religionists (i.e., the scribes and the Pharisees) were hypocrites in that

1. they acted as though they believed and loved God, yet they did not accept God's Son;

2. they pretended to be seeking God, but they were really seeking profession, esteem, recognition, honor, position, power, and security;

3. they showed a concern for the things of God, but they were really concerned with the things of this world;

4. they acted humble and helpful, but they were really full of pride, envy, possessiveness, selfishness, and covetousness;

5. they claimed to be ministers of God's religion, but they were really ministers of a man-made religion, a religion that honored man's ability to be good and to do enough good to become acceptable to God;

6. they professed God's Words, but they added to and took away from His Word.[411]

In other words, what Jesus said to the false religionists of His day went for the false religionists of today:

1. Hypocrites shall receive the greater damnation (Matthew 23:14).

[410] Leadership Ministries Worldwide, *The Preacher's Outline*, 525.

[411] Ibid., 525–26.

2. Hypocrites are children of Hell (Matthew 23:15).

3. Hypocrites are fools, and they are blind (Matthew 23:17, 19).

4. Hypocrites are blind guides (Matthew 23:24).

5. Hypocrites are full of extortion and excess (Matthew 23:25).

6. Hypocrites are full of all uncleanness (Matthew 23:27).

7. Hypocrites are serpents, a generation of vipers (Matthew 23:33).

8. Hypocrites shall not escape the damnation of Hell (Matthew 23:33).[412]

As if that was not enough, Yahshuah then lamented and pronounced judgment on Jerusalem (the city of Yahweh) and Israel (the people of Yahweh):

> O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! *Behold, your house is left unto you desolate*. For I say unto you, Ye shall not see Me henceforth, till ye shall say, *Blessed is he that cometh in the name of the Lord*. (Matthew 23:37–39)

In this, Yahshuah stated:

1. the past sin of Jerusalem: persecuted God's messengers (v. 37),

2. the great love of Christ for Jerusalem: longed to gather the people under His care (v. 37),

3. the great sin of Jerusalem: rejected the Messiah (v. 37),

4. the terrifying judgment on Jerusalem (vv. 38–39),

[412] Ibid., 526.

5. the glorious prediction: Jerusalem and Israel would proclaim the Messiah (v. 39).[413]

In Matthew 23:37, the great sin of Jerusalem was this:

> The people rejected God's only begotten Son. Note the words, ***ye would not***. He would have saved them, but they would not be saved. They heard Christ; they saw Christ; they were even able to touch Christ (I John 1:1), but they rejected Him. And their rejection was deliberate![414]

In Matthew 23:38–39, the terrifying judgment on Jerusalem was threefold:

1. Their house was to be deserted by God, "left in their own hands."[415]

   The word *house* referred to their temple, their nation, and their lives. They wanted control of all, to do as they willed with their lives and possessions. Christ said that God would grant their wish. God's presence was going to depart their temple, their nation, and their lives, and He was going to leave all in their hands.

2. Their house was to be desolated. It was to be destroyed.[416]

   This would be a reference both to earthy judgment (the lack of God's presence) when Jerusalem was devastated by Titus in AD 70 and to eternal judgment (Hebrews 9:27).

3. They would thereafter be unable to see Christ.[417]

   a. They would not be able to see Him soon. He was departing the world, dying, and ascending into God's presence. They would not see Him again until He returned.

[413] Ibid.

[414] Ibid., 535.

[415] Ibid.

[416] Ibid.

[417] Ibid.

b. They would continue to be blind and obstinate in their unbelief. They would not submit to Christ as the Messiah, the very Son of God. Therefore, they would be blinded as part of the judgment of God (Romans 11:7–10, 25).

These same three judgments would be applicable to us today—to every man and nation who walked in obstinate disbelief. As a result:

1. Yahweh would abandon them;

2. Yahweh shall destroy them; and as a result,

3. they shall be unable to see Christ.

Yahweh's love for His city and His people was perfectly demonstrated when He gave His only begotten Son, Yahshuah, who was without hesitation rejected.

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CHAPTER 17

"THERE SHALL NOT BE LEFT HERE ONE STONE UPON ANOTHER, THAT SHALL NOT BE THROWN DOWN"

After Master Yahshuah, the *Mashiyach*, pronounced judgment on the false religion and the false religionists of His day, He then turned around and pronounced judgment on the Edomite Jewish sacrificial system (i.e., the destruction of the temple):

> And Jesus went out and departed from the Temple: and His disciples came to Him for to shew Him the buildings of the Temple. And Jesus said unto them, *See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down*. (Matthew 24:1–2)

Yahshuah judged the false religions and the false religionists of His day, their sacrificial system, their city, and their nation and people. Yahshuah stated these prophecies in either AD 30 or AD 33, depending on which date you believed Yahshuah was crucified. The Romans under Titus Vespasian fulfilled these prophecies in AD 70, when they razed the city of Jerusalem to the ground and vanquished the nation of Israel by AD 135 because of the Bar Kokhba revolt. However, these prophecies were also fulfilled in AD 73, when Masada fell. Either way, forty years passed and were fulfilled. However, while this was fulfilled in AD 70 and AD 73, would there be a future fulfillment?

The discourse in Matthew 24–25 and Mark 13 takes place on the Mount of Olives. Why the Mount of Olives? Where is it, and why is it so special? According to the scientific findings of Dr. Ernest Martin found in Bob Cornuke's new book, *Golgotha: Searching for the True Location of Christ's Crucifixion:*

> It is important to note that the Tabernacle only had eastern gates. By using the Tabernacle as a standard, this points to the "gate" through which Jesus went to his crucifixion as being the east gate in the outer wall surrounding the Temple. Interestingly, this eastern gate was the same gate through which the major sin offerings and the Red Heifer were taken to Olivet. The roadway through that eastern gate was designed specifically by the Jewish authorities to lead directly to the altar "outside the camp" where the Red Heifer was burnt to ashes. Early Jewish Christians were keenly aware of these ritualistic connections of the sin offerings with the death of Jesus. Geographically, these historical and Biblical texts about His crucifixion direct us to Olivet.[418]
>
> Furthermore, this Red Heifer altar was located just "outside the camp" which was at least 2,000 cubits East of the Hall of the Sanhedrin then situated at the Chamber of Hewn Stones in the Temple, located on the left side of the Altar of Burnt Offer (Middoth 5:4; Sanhedrin 11:2; Yoma 25a). Indeed, just before Jesus was crucified, He was actually condemned to be executed while He stood before the Sanhedrin in the Chamber of Hewn Stones on the Temple Mount (see Shabbath 15a and Rosh ha-Shanah 31a, b). Since it was then the Passover season, the chief priest (the president of the Sanhedrin who was Caiaphas) and his deputy (Annas, the Sagan) were required to be resident in their quarters within the precincts of the Temple. They were then living in their official "houses" which were located in the Temple compound itself (Middoth 5:4); Encyclopaedia Judaica iii.991). This is when the top priestly authorities left their own private

[418] Bob Cornuke, *Golgotha: Searching for the True Location of Jesus Christ's Crucifixion* (Coeur D'Alene, ID: Koinonia House, 2016), Kindle Location 1978.

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houses (no doubt located on the aristocratic southwest hill of Jerusalem) and they took up residence within the Temple itself.[419]

There were special times in the Jewish ecclesiastical year when residence within the Temple was essential for the High Priest and his deputy. For the seven days prior to offering the Red Heifer, the High Priest had to stay in his Temple "house" called the "House of Stone" (Parah 3:1). For the seven days prior to the Day of Atonement, the High Priest had to reside within his "house" on the Temple Mount (Yoma 1:1). Though Josephus did not mention the Temple residency of the priests, he did state that such attendance at the Temple was a requirement for weekly Sabbaths, new moons and annual festivals (War V.230). Since Jesus was judged by the Jewish authorities at the Passover season, Caiaphas and Annas were not at their private homes during Jesus' interrogation. Jesus was judged by the chief priests and condemned by the Sanhedrin while all parties were within the Temple enclosure. From the Christian point of view, this meant that Jesus was judged to die in His own Father's house. He was sentenced to die "in the presence of God" who symbolically dwelt in the Holy of Holies.[420]

After His judgments by the Sanhedrin on the Temple Mount, Jesus was then taken a short distance to the Northwest part of the Temple courtyard where there was a stairway that led to Fort Antonia where Pilate was amongst his troops. Being at Antonia during Passover provided Pilate with a personal command over his resident army in order to properly control the festival crowds in Jerusalem, and especially those within the Temple precincts. After interrogating Jesus, Pilate washed his hands of the matter. Jesus was then led out of Fort Antonia and through the East Gate of the Temple (which was also the East Gate of Jerusalem) and taken over the two-tiered arched bridge of the Kidron Valley

[419] Ibid., Kindle Location 1978–86.

[420] Ibid., Kindle Location 1986–99.

to the summit of Olivet near where the Red Heifer was sacrificed—a prominent area in Jerusalem.[421]

This Eastern area where Jesus was executed was famous for another reason. Jesus was actually crucified in the official area of Jerusalem that was designed for the execution of criminals and in the region that the Jewish authorities believed was the symbolic place where the whole world would one day be judged by God. This was the area directly East of the Temple but located "outside the camp" of Israel (Numbers 15:35). The limits of the camp were determined, in the time of Jesus, to be a radius of 2,000 cubits (near 3,000 feet) from the court of the Sanhedrin in the Temple (Rosh ha-Shana 2:4, see also Sanhedrin 1:5 and Shebuoth 2:3 for the authority of the Jewish Supreme Court to set the limits of the camp). This factor alone disqualifies the present sites of the Church of the Holy Sepulchre and the Garden Tomb from being the place of Jesus' crucifixion (even though outside the walls) because both sites were within the official region of the "camp."[422]

The Biblical examples for judicial sentencing of people for their criminal acts in the time of Moses, show they took place of the East side of the Sanctuary. Women accused of adultery were brought for judgment "before the Lord," that is, to the East entrance of the Sanctuary (Numbers 5:16–31). The two sons of Aaron were judged "before the Lord" on the East side of the Sanctuary (Leviticus 10:1–7). Korah and his Levites were also punished East of the Tabernacle (Numbers 16:41–50).[423]

It was important for official judgments to be rendered, and executed, East of the Temple. This allowed the judgments to be made "in the presence of God," who figuratively faced East from His Sanctuary. Because of this, both the Sanhedrin and the lesser courts at

[421] Ibid., Kindle Location 1999–2010.

[422] Ibid, Kindle Location 2010–22.

[423] Ibid, Kindle Location 2022.

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Jerusalem, in the time of Jesus were located in the Temple to the East of the Holy Place (Cohen, Everyman's Talmud, 299). It was reckoned that while God was symbolically sitting in the Holy of Holies, He could watch the proceedings going on in the law courts. God supposedly faced East while sitting on His Temple throne. Thus, god, in a figurative way, had a panoramic view of all the ritualistic and judicial duties of His people which were being conducted East of the Sanctuary. This allowed all ceremonies (both religious and secular) to be done "in the presence of God." It is remarkable that many textbooks written by Christian theologians fail to mention the importance of this Eastern area in this regard nor do they show the location of the altar "without the Sanctuary" (Ezekiel 43:21) where the Red Heifer was sacrificed and where the Day of Atonement sin offerings were burnt.[424]

This Eastern location was also significant in judicial matters involving capital crimes. Moses demanded that the place of executions had to be "outside the camp" (Numbers 15:35–36). All ritual sacrifices were offered East of the Sanctuary and in full view of God who figuratively dwelt in the Holy of Holies, and the prime sin offerings were burnt "outside the camp" at the summit of Olivet. And in Jewish practice, heinous criminals were required to be their own "sin offerings" in paying for their sins (without having the benefit of an animal sacrifice as a substitute) (Cohen, Ibid., 317).[425]

The Bordeaux Pilgrim in 333 A.D. said that at the Southern summit of Olivet there was a small knoll or hillock (called in Latin a monticulus). In the time of David, this region was known as "the Rosh" (that is, "the head") (II Samuel 15:30), and remarkably the Hebrew word "Golgotha" also means "head" or "skull."[426]

[424] Ibid, Kindle Location 2022–32.

[425] Ibid., Kindle Location 2032–41.

[426] Ibid., Kindle Location 2052.

There are numerous historical reasons for selecting Olivet as the place of Jesus' crucifixion. In the recently translated Temple Scroll, Yadin pointed out that all people bearing religious defilements, which prevented them from entering the holy city or the Temple, were directed to stay East of the ideal Sanctuary region mentioned in the scroll (Yadin 177). Evil and defiled people (sinners) were kept East of Jerusalem in order to prevent any "winds of evil" from flowing over the holy city from the West. This is one of the reasons the sin offering of the Red Heifer and those of the Day of Atonement (which were to atone for sins) were burnt to ashes in this Easter area "outside the camp" (Leviticus 4:21; 16:27). Yadin suggested that a part of this Eastern region, which had been put aside for defiled persons, was even referred to in the New Testament, i.e., Mark 14:3.[427]

Since all sin offerings were sacrificed (or "executed") East of the Holy Place of the Temple, and the most important ones were sacrificed further East at the Red Heifer altar on Olivet, this Easterly region of the Temple became known as the place where God dealt with sin—where all the sins of the world will be judged. This is one reason why the Kidron Valley, separating the Temple from the Mount of Olives, became known as the Valley of Jehoshaphat (the valley where "God judges"). Even to this day, Jews, Muslims and Christians consider the summit and Western slope of Olivet as the ordained place where God will judge all people for their sins. Charles Warren, in Hasting's Dictionary of the Bible, listed over fourteen Christian authorities (from the Deaux Pilgrim onward) who attested to this belief (II.562). This is why it was important from the Christian point of view that Jesus died in this Eastern region, which was reckoned the judgment place for all mankind. For Jesus to be judged as dying or the sins of all mankind, Christians thought He had to be judged in the place where all mankind were designed to be judged for sins. The Hebrew word for the altar where the Red Heifer was burnt to ashes is

[427] Ibid., Kindle Location 2052–62.

miphkad (see Ezekiel 43:21). This word means "muster" or the place where people "congregate" or "gather together." And in traditional teaching, it was at or near this site on Olivet where all mankind would "congregate" to be judged. This teaching can be seen in the New Testament itself. When the Son of Man returns with all His angels, He shall sit on His glorious throne and He will then "gather together" before Him for judgment all the nations of the world. Those selected to be on His right hand will go into the Kingdom of God, while those on His left will go into the fire of perdition (Matthew 25:31–36). The geographical features of this teaching of Jesus (from the Jewish point of view in the first century) shows Jesus sitting on His glorious throne (which was in the Sanctuary of the Temple) and all the nations were then depicted as gatherings to the Western slope of the Mount of Olives to face Him for judgment. This allowed them to be judged "in the presence of Jesus." The Book of Revelation also spoke of the wicked being tormented in the presence of the holy angels and in the presence of the Lamb (Revelation 4:10). To be judged "in the presence of God" while He sits on His throne locates these individuals at the summit or on the Western slope of the Mount of Olives. Again, this is why, even to Christians, the region of the Kidron Valley became known as the Valley of Jehoshaphat— the place of God's judgment.[428]

Conversely, the present Church of the Holy Sepulchre, as well as the Garden Tomb, are located West and North of the Temple. These sites were in no way areas of judgment, as was Olivet and its Western slopes. These sites are further disqualified, though they were outside the Western and Northern walls of Jerusalem, because they were still located within the 2000 cubits' zone of "camp of Israel" as measured from the Sanhedrin located in the Temple . . . When Eusebius first heard in 326 A.D. that Constantine and his mother were selecting a Venus Shrine as the site of the crucifixion and resurrection of Jesus, he stated that such was "contrary to all expectation"

[428] Ibid., Kindle Location 2062–82.

(Life of Constantine 111.28). At the dedication of the "Holy Sepulchre" in 335 A.D., Eusebius requested Constantine to inform the assembled bishops his reasons for building that church, "The reasons were SECRET to us (Eusebius and the bishops), but known TO YOU ALONE . . . which caused YOU to RAISE UP this sacred edifice" (Oration of Eusebius, XVIII). There were no historical documents or traditions which were retained by Christians at Jerusalem to support his advisors. The early church historian, Sozomen, felt that historical records were not necessary when visions and dreams presented the "real facts" to the Christ world (History 11:1).[429]

Eusebius showed, in his works written before 326 A.D., that Jesus was actually crucified on what he called the symbolic "Mount Sion" for Christians. Three times in his Proof of the Gospel (I.4; VI.13; IX.14). he identified the Christian "Mount Sion" as being where Jesus spent most of His time when He was in the area of Jerusalem and that spot was on the Mount of Olives (Mark 11:1; Luke 21:37; 22:39; John 18:2). Eusebius also said the Shekinah left Mount Moriah and went Eastward to abide on this Christian "Mount Sion" that was located "adjacent to" or "opposite" Jerusalem and the Temple Mount—an apt geographical description of the Mount of Olives (Proof of the Gospel, I.4; VI.18). To Eusebius, Olivet was where the New Covenant began when the Temple veil tore in two (VIII.2). Eusebius even stated that the Christian church was founded on Olivet (VI.18) and Jerome reiterated the same belief (Letter CVIII.12). And in his commentary on Isaiah (written before 326 A.D.), Eusebius made the plain statement that the new "Mount Sion" (Olivet) was actually the site of the legitimacy. It was selected because of the dreams, visions and supposed miraculous signs associated with Constantine and crucifixion and resurrection of Jesus (Isaiah 2:1–4; see Walker, Holy City, Holy Places? pp. 302, 305).[430]

[429] Ibid., Kindle Location 2082–91.

[430] Ibid., Kindle Location 2091–100.

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Dr. Ernest Martin then goes on to state:

> The general area of Silwan and the Mount of Olives, by early Jews, was known as the "Mountain of Anointing," (That is in the "Mountain of Messiah" or the "Mountain of Christ" through the Greek.[431]

It is important to note that Bob Cornuke, in his book *Temple: Amazing New Discoveries That Change Everything about the Location of Solomon's Temple*, stated that "the Temples of Solomon and Herod were located in the City of David" (*not* where the local Temple Mount is believed to be located).[432] In other words, the *Western Wall* (i.e., the *Wailing Wall*) is not a part of either temple; it is actually a part of the Roman fortress Anatolia. *Yahshuah is correct yet again.*

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[431] Ibid., Kindle Location 2442.

[432] Bob Cornuke, *Temple: Amazing New Discoveries That Change Everything about the Location of Solomon's Temple* (Charlotte, NC: Lifebridge Books, 2014), Kindle Location 127–3230.

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CHAPTER 18

"I AM COME IN MY FATHER'S NAME, AND YE RECEIVE ME NOT: IF ANOTHER SHALL COME IN HIS OWN NAME, HIM YE WILL RECEIVE"

The Lord Jesus Christ, as revealed through the scriptures, is God the Father in eternity, manifested to man in time, thus making Jesus Christ the Creator of all things and the One to whom all things are to be made subject. He is "the Lamb without spot" who has come to redeem His people. Jesus is His name, and "the Christ," which means "the Anointed One," is His title.

The Bible warns about "another Christ" and "another Gospel." However, people seem to think that setting aside core doctrines and values in the name of unity will fix all the problems in the world. Tolerance is the enemy of truth, and when tolerance is sought, truth is the first casualty. One has to be careful not to have fellowship with any forms of any false Christs, as well as anyone who promotes unity in diversity. Below is a list of thirty-two popular "Christs," which are different from the Lord Jesus Christ as revealed in the Bible, by Arnold E. Kennedy.[433] The last "Christ" on this list is the most dangerous as it is the least obvious.[434]

[433] Arnold E. Kennedy, *Unity in Diversity? Or Which Jesus Should We Love?* (Queensland, Australia: Self-Published, PDF).

[434] Ibid.

1. The *Jesus who is not God*, that is, the Lord God Almighty revealed in the flesh.

2. The *possibility Jesus* of the Crystal Cathedral with Robert Schuller and Norman Vincent Peale.

3. The *Mormon Jesus*, who is a polygamist with many children after the flesh.

4. The *modernist Jesus*, who is not born of a virgin.

5. The *Masonic Jesus*, who denies what Jesus says about "sware not at all" but instead demands terrible oaths.

6. The *Unitarian Jesus*, who is not God.

7. The *Universalist Jesus*, who will not allow anyone of Israel or anyone else to go to Hell.

8. The *prosperity Jesus*, who has come to make people wealthy in money and goods.

9. The *laughing Jesus*, who "slays" people with his spirit and causes them to laugh uncontrollably and to stagger like drunken men, even if they are unrepentant and living in open sin.

10. The *self-esteem Jesus*, who has never condemned man as a sinner and who has come merely to build up their self-image.

11. The *revolutionary Jesus*, who is the founder of the political liberation theology.

12. The *Latin Jesus*, who is one with Voodoo and witchcraft and is always shown as a baby or as being still on the cross.

13. The *Hare Krishna Jesus*, who can take the form of an image of Krishna to be prayed to.

14. The *Muslim Jesus*, who is an ordinary prophet among other prophets.

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15. The *Hindu/world church/ecumenical Jesus*, who is one of the many ways to the Father.

16. The *Jesus of one's own imagination* of those who live in a world of make-believe fantasy.

17. The *feel-good Jesus*, who can be psyched up in a meeting but from whom all feelings are lost the next day.

18. The *pop-up Jesus* of those who say, "Behold, He is here. Behold, He is there," and who run about looking for "spiritual'" experiences.

19. The *revival/show-us-miracles Jesus* of *an evil generation; they seek a sign*, whose followers pray for everyone else but God's people to be revived.

20. The *Promise Keepers' Jesus*, who believes that racial integration will solve the world's racial problems.

21. The *homosexual Jesus* as he is portrayed by some modern writers.

22. The *free-love Jesus*, who is supposed to have had several wives.

23. The *stupid Jesus*, who thinks he is God.

24. The *broad-minded Jesus*, who "loves the sinner but hates the sin."

25. The *tolerant Jesus*, who tolerates the doctrine of Balaam and allows Jezebel into the church (Revelation 1:14, 20).

26. The *lenient Jesus*, who is not a bit like that in the letters to the seven churches.

27. The *new age Christ*, which is the lord Maitreya, the god of the new age, who calls himself Jesus or the Christ.

28. The "*March for Jesus*" *Jesus*, who marches with Roman Catholics, Mormons, cults, and any of the others above.

29. The *wafer Jesus*, who is worshipped and crucified afresh in the blasphemy of the Roman Catholic Mass, who shows his presence by a light in a box in the church. The Bible says "pray not" for those who worship the queen of Heaven. These belittle the Lord Jesus Christ by saying that Mary is a mediator between God and man.

30. The *choose me Jesus*, who does not accept "You have not chosen Me, but I have chosen you."

31. The *every race Jesus*, who does not accept "I am not sent but to the lost sheep of the House of Israel."

32. The *popular church Jesus*, who does not demand allegiance, commitment, or obedience to God's commandments and one that does not understand that we have to "be dead with him" (2 Timothy 2:10–11) in order that "they may obtain the salvation which is in Christ Jesus with eternal glory." Possibly, the most important item of unbelief is in what the true Jesus Christ says, "If you love Me, keep My Commandments." In doctrine, the popular church campaigns against keeping *the commandments of God*.

Mr. Kennedy asks the question "Can we indulge in compromise with 'False Christs,' with 'Another Gospel,' 'Another Spirit,' and 'Another Jesus'?"[435] The answer is found in 2 Corinthians 11:4, 14–15:

> For if he that cometh preacheth *another Jesus*, whom we have not preached, or if ye receive *another spirit*, which ye have not received, or *another Gospel*, which ye have not accepted, ye might well bear with him. *For such are false apostles, deceitful works, transforming themselves into the apostles of Christ.* And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

The Bible says *absolutely not*.

[435] Ibid.

Mr. Kennedy then asks another question, "Can we fellowship with those who follow any of the 'Christs' above and expect our reward?"[436] That answer is found in 2 John 7–9:

> For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

The Bible also says *absolutely not*. The Bible clearly states that "[this] is a deceiver and an antichrist."

> According to *The Complete Word Study Dictionary: New Testament*:
>
> ***Antichristos*** (#G500)*;* gen. ***antichristou,*** masc. noun from *anti* (#G473), instead of or against, and *Christos* (#G5547), Christ, anointed. Antichrist, literally an opposer of Christ or one who usurps the place of Christ, found only in John's Epistles and collectively meaning all who deny that Jesus is the Messiah and that the Messiah is come in the flesh (I John 2:18, 22; 4:3; II John 1:7). We do not know exactly whom John had in mind, but most probably Jewish opposers to the Messiahship of Christ. It occurs nowhere else in the NT. Paul's reference to the same person is called "the man of sin," "son of perdition," "wicked one" (***anomos*** [#G459], lawless) as in II Thessalonians 2:3, 8. He is the one opposing Christ (***antikeimenos*** [#G480]) as in II Thessalonians 2:4, asserting the fulfillment of God's Word in himself and therefore, seeking to establish his own throne. ***Antichristos*** (Matthew 24:24; Mark 13:22) is to be distinguished from ***pseudochristos*** [#G5580], a false Christ, the ***antichristos*** does not deny the existence of Christ, but takes advantage of the fact of the expectation

[436] Ibid.

of the appearance of Christ. He thus deceives the people in believing that he is "the Christ," whereas, the antichrist denies the existence of the true God.[437]

In the OT, we have the intimation of someone who will be opposed to the Lord and His anointed (Psalm 2; Ezekiel 38; 39; Zechariah 12–14; see Daniel 7:8, 20f.; 8:24; 11:28, 30, 36f., which read in conjunction with II Thessalonians 2:4 and Revelation 13:1–8).[438]

In His Olivet Discourse, our Lord warns against "the false Christs" and "the false prophets" (Matthew 24:24; Mark 13:22).[439]

In II Thessalonians 2:1–12, Paul asserts that, before the day of Christ (the day of the rapture of the Church described in I Thessalonians 4:13–17), there must come first an apostasy or a standing off, and the man of sin, the Antichrist, will be revealed. He will sit in the new temple yet to be rebuilt under his own direction during the first three and one-half years of the seven-year period of the tribulation. He will demonstrate great satanic power and will perform signs and lying wonders. The Lord will slay this Antichrist at His Second Coming (Revelation 20:10). In I John 2:18, attention is drawn to the antichrists already existing and working against Christ, but the real Antichrist, whose coming was erroneously expected by the early Church was not included here (see I John 2:22; 4:3; II John 1:7).[440]

Revelation 17:8 refers to the beast, which should be connected with the beast of Daniel 7– 8. He claims and wins respect equal to that of God and makes war on God's people. He rules for three and one-half years over the earth and is finally destroyed by the Lord in a great battle.[441]

[437] Zodhiates, *The Complete Word Study*, 196.

[438] Ibid.

[439] Ibid.

[440] Ibid., 196–97.

[441] Ibid., 197.

Syn.: *pseudochristos* (#G5580), a false Christ.[442]

According to *Calmet's Dictionary of the Holy Bible:*

Antichrist, the name of that Man of Sin, who is expected to precede the second coming of our Saviour; and who is represented in Scripture, and in the Fathers, as the epitome of every thing impious, cruel, and abominable. To him is referred what the prophets have said of Antiochus Epiphanes, of Gog and Magog, of the Son of Perdition, and of the Man of Sin, mentioned by Paul, which many have applied historically to Nero. For it may be said, that Nebuchadnezzar, Cambyses, Antiochus Epiphanes, and Nero, were so many antichrists, or forerunners of antichrist. John informs us, that in his time there were many antichrists; meaning heretics and persecutors, I John 2:18. But antichrist, the true, real antichrist, who is to come before the universal judgment, will in himself include all the marks of wickedness, which have been separately extant in different persons, his types, or forerunners. Paul in II Thessalonians 2:3–4 says, "That this man of sin, this son of perdition, this enemy of God, shall exalt himself above all that is called God, or that is worshipped; so as to sit in the temple of God, showing himself that he is God."[443]

A tradition seems to have been received among the ancients, that antichrist should be born of some Jewish family, and of the tribe of Dan. The most ancient commentators on the Revelation were of opinion, that John's omission of the name of Dan, in his enumeration of the tribes of Israel, (Revelation 7:5) proceeded from his foreknowledge, that antichrist should arise from this tribe. And how should he arise from this tribe since the Jews dwell no longer in Judea, or, at least, are no longer masters of that country? Why, he will come, say these fathers, from the other side of the Euphrates, from

[442] Ibid.

[443] Edward Robinson, *Calmet's Dictionary of the Holy Bible* (Boston, MA: Crocker and Brewster, 1832).

Babylonia, where some suppose that the remainder of the ten tribes (and in particular of the tribe of Dan) subsists still. This opinion followed by almost all who have written since Jerome, in whose time it was common. As to the parents of antichrist, interpreters are not agreed. Some think his father will be a devil, and his mother some corrupt woman; others think, that antichrist will be himself a devil incarnate. Hilary thought that Satan would appear in the person of antichrist, and endeavor to persuade the world that he is God, by working false miracles. As our Lord was born of a virgin, says Hippolytus, so will antichrist boast of having derived his birth from a virgin also; but, whereas the Son of God took upon him real flesh, antichrist, says that author, will assume only the appearance, the image, or phantom of flesh. Chrysostom, Theodoret, Theophylact, and others, hold that antichrist will be a real man, though an agent of Satan, in exercising his cruelty and malice against the faithful.[444]

It remains to state some ideas as to the dominion of antichrist. It has been supposed by some writers, that he will be born in Babylonia—that he will there lay the foundation of his empire—that the Jews will be the first to declare for him, to acknowledge his dominion, and to enjoy the principal employments in his government. He will win them by his delusion, his false miracles, and by all the appearances of goodness, piety and clemency; so that this unhappy people will take him for their Messiah; and will flatter themselves with the expectation of seeing the kingdom of Israel restored by his means to its former splendor. After he has subdued Egypt, Ethiopia, and Libya, say the same authors, he will march against Jerusalem, which he will easily conquer,—and there establish the seat of his empire. Gog and Magog will then oppose him; he will give them battle, and defeat them without difficulty, in the midst of Palestine; see Ezekiel 37, 38. After this, he will direct all his endeavors to the destruction of Christ's kingdom, and the persecution of

[444] Ibid.

Christians: he will exalt himself above all that is called God, or that is worshipped; so that he, as God, shall sit in the temple of God; (II Thessalonians 2:4) in the temple of Jerusalem; which he will rebuild. Some of the ancients believed, that he will be seated in the churches of Christians, (the temples of God,) and there receive the adoration of great numbers of apostates, who will renounce the faith of Christ. Scripture does not mention the duration of antichrist's kingdom: but in several places, it seems to allow three years and half, for the continuance of his persecutions: at least it assigns three years and a half, for the persecutions of those who are considered as figures of antichrist.[445]

According to *Smith's Bible Dictionary*, the word *Antichrist*

is employed by the Apostle John alone, and is defined by him in a manner, which leaves no doubt as to its intrinsic meaning. With regard to its application, there is less certainty. In the first passage—I John 2:18—in which it occurs, the Apostle makes direct reference to the false Christs whose coming, it had been foretold, should mark the last days. In v. 22, we find, "he is antichrist, that denieth the Father and the Son;" and still more positively, "every spirit that confesseth not that Jesus Christ is come in the flesh is of antichrist." Compare II John 7. From these emphatic and repeated definitions, it has been supposed that the object of the Apostle in his First Epistle was to combat the errors of Cerinthus, the Docetae and the Gnostics on the subject of the Incarnation. (They denied the union of the divine and human in Christ.)[446]

The coming of Antichrist was believed to be foretold in the "vile person" of Daniel's prophecy, Daniel 11:21, which received its first accomplishment in Antiochus Epiphanes, but of which the complete fulfillment was reserved for the last times. He is identified with "the man of sin, the son of perdition." II Thessalonians

[445] Ibid.

[446] Smith, *A Dictionary*, 43.

2:3. This interpretation brings Antichrist into close connection with the gigantic power of evil, symbolized by the "beast," Revelation 13, who received his power from the dragon (i.e., the devil, the serpent of Genesis), continued for forty and two months, and was invested with the kingdom of the ten kings who destroyed the harlot Babylon, Revelation 17:12, 17, the city of seven hills. The destruction of Babylon is to be followed by the rule of Antichrist for a short period, Revelation 17:10, to be in his turn overthrown in "the battle of that great day of God Almighty," Revelation 16:14, with the false prophet and all his followers. Revelation 19. The personality of Antichrist is to be inferred, as well as from the personality of his historical precursor as from that of him to whom he stands opposed. Such an interpretation is to be preferred to that which regards Antichrist as the embodiment and personification of all powers and agencies inimical to Christ, or of the Antichristian might of the world.[447]

According to *Vine's Complete Expository Dictionary*, the term

Antichristos, in the Greek, can mean either "*against Christ*" or "*instead of Christ*," or perhaps, combining the two, "*one who, assuming the guise of Christ, opposes Christ*" (Wescott). The word is found only in John's Epistles, (a) of the many "antichrists," who are forerunners of the "*Antichrist*" himself, I John 2:18, 22; II John 7; (b) of the evil power, which already operates anticipatively of the "*Antichrist*," John 4:3. What the Apostle says of him so closely resembles what he says of the first beast in Revelation 13, and what the Apostle Paul says of the Man of Sin in II Thessalonians 2, that the same person seems to be in view in all these passages, rather than the second beast in Revelation 13, the false prophet; for the latter supports the former in all his Antichristian assumptions.[448]

[447] Ibid., 43–44.

[448] W. E. Vine, Merrill E. Unger, and William White Jr., *Vine's Complete Expository*

Vine notes:

> ***Pseudo-Christos*** (Strong's #G5580, which means a "Spurious Messiah" or a "False Christ," and comes from #G5771 "***pseudes***," which means, "Untrue, i.e. erroneous, deceitful, wicked—false, liar," and #G5547 "***Christos***," which means, Anointed, i.e. The Messiah, an epithet of Jesus Christ is to be distinguished from the above; it is found in Matthew 24:24 and Mark 13:22. The false Christ does not deny the existence of Christ; he trades upon the expectation of His appearance, affirming that he is the Christ. The Antichrist denies the existence of the true God.[449]

According to Noah Webster's *American Dictionary of the English Language*, *Antichrist* is

> [a] great adversary of Christ; the man of sin; described I John 2:18; II Thessalonians 2; Revelation 9. Protestants generally suppose this adversary to be the Papal power; and some divines believe that, in a more general sense, the word extends to any persons who deny Christ, or oppose the fundamental doctrines of Christianity.[450]

According to Arthur W. Pink:

> Names are used in Scripture with marvelous discrimination. The precision with which names are used in the Bible is especially noticeable in connection with the Divine titles . . . Over 300 names and titles are given to the Lord Jesus Christ, and each has its own distinctive significance, and to substitute any other for the one used would destroy the beauty and perfections of every passage where they are found. Names are employed to express character; titles are used to denote relationships. It is only as we make a careful study of the various and

Dictionary of Old and New Testament Words with Topical Index (Nashville, TN: Thomas Nelson, 1996), NT30.

[449] Ibid.

[450] Webster, *American Dictionary*.

> numerous names and titles of the Lord Jesus Christ, that we are in a position to appreciate His infinite excellencies and the manifold relationships which He sustains. From an opposite standpoint, the same is equally true of the Antichrist. As we pay careful attention to the different names and titles which are given to him, we then discover what a marvelously complete delineation the Holy Spirit has furnished us with the person, the character, and career of this monster of wickedness. The names and titles given to the Antichrist are far more numerous than is commonly supposed.[451]

With that in mind, here is a list compiled by Arthur W. Pink[452] and Chuck Missler and Ron Matsen:[453]

These are the Old Testament Allusions to the ***Antichristos***:

The Abominable Branch:	Isaiah 14:19
The Abomination of Desolation:	Daniel 9:27
The Adversary:	Psalm 74:8–10; Isaiah 59:19; Lamentations 4:11–12; Amos 3:11
The Assyrian:	Isaiah 10:5; Micah 5:5–6
Belial:	Nahum 1:15
The Bloody and Deceitful Man:	Psalm 5:6
The Branch of the Terrible Ones:	Isaiah 25:5
The Chief Prince:	Exodus 38:2
The Crooked Serpent:	Job 26:13; Isaiah 27:1
The Cruel One:	Jeremiah 30:14, 23
The Desolator:	Daniel 9:27
The Destroyer of the Gentiles:	Jeremiah 4:7
The Enemy:	Psalm 55:3; Jeremiah 30:14, 23
The Evil Man:	Psalm 140:1

[451] Arthur W. Pink, *The Antichrist: A Systematic Study of Satan's Counterfeit Christ* (Grand Rapids, MI: Kregel Publications, 1988), 60–61.

[452] Ibid., 61–77.

[453] Chuck Missler and Ron Matsen, *Expectations of the Antichrist* (Coeur D'Alene, ID: Koinonia House, 2013), 3–4.

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The God of Fortresses:	Daniel 11:38
The Head over Many Countries:	Psalm 110:6
The Head of the Northern Army:	Joel 2:20
The Idol Shepherd:	Zechariah 11:16–17
The King of Babylon:	Isaiah 14:11–20
The King of Princes:	Hosea 8:10
The Little Horn:	Daniel 7:8; 8:9
The Man of the Earth:	Psalm 10:18
The Merchant with Balances of Deceit:	Hosea 12:7
The Mighty Man:	Psalm 52:1
The Nail:	Isaiah 22:25
The Prince That Shall Come:	Daniel 9:26
The Prince of Tyre:	Ezekiel 28:2–10
The Profane Wicked Prince of Israel:	Ezekiel 21:25–27
The Proud Man:	Habakkuk 2:5
The Rod of God's Anger:	Isaiah 10:5
The Seed of the Serpent:	Genesis 3:15
The Son of the Morning:	Isaiah 14:12
The Spoiler/Destroyer:	Isaiah 16:4–5
The Vile Person:	Daniel 11:21
The Violent Man:	Psalm 140:1
The Wicked One:	Psalm 9:17; 10:2, 4; Isaiah 11:4; Jeremiah 30:14, 23
The Willful King:	Daniel 11:36

These are the New Testament Allusions to the ***Antichristos***:

Abaddon/Apollyon:	Revelation 9:11
The Angel of the Bottomless Pit:	Revelation 9:11
The Antichrist:	I John 2:22
The Beast:	Revelation 11:7; 13

The False Prophet:	Revelation 13
The Father of the Lie:	John 8:44; II Thessalonians 2:11
The Lawless One:	II Thessalonians 2:8
The Man of Sin:	II Thessalonians 2:3
The One Who Comes In His Own Name:	John 5:43
The Prince of Darkness:	I Thessalonians 5
The Son of Perdition:	I Thessalonians 2:3
The Star:	Revelation 8:10; 9:1
The Unclean Spirit:	Matthew 12:43; and
The Vine of the Earth:	Revelation 14:18

Arthur W. Pink concludes:

> At every point, he (Antichrist) is the antithesis of Christ. The word "Antichrist" has a double significance. Its primary meaning is one who is opposed to Christ; but its secondary meaning is one who is instead of Christ . . . Not only does *anti-christ* denote the antagonism of Christ, but tells of one who is instead of Christ. The word signifies another Christ, a pro-Christ, an *alter-christus*, a pretender to the name of Christ. He will seem to be and will set himself up as the true Christ. He will be the Devil's counterfeit. Just as the Devil is an *Anti-theos*—not only the adversary of God, but the usurper of the place and prerogatives of God, demanding worship; so the Son of Perdition will be *anti-christ*, not only the antagonist and opponent of Christ, but His rival: assuming the very position the very position and prerogatives of Christ; passing himself off as the rightful claimant to all the rights and honors of the Son of God.[454]

According to *Strong's Exhaustive Concordance*, the term *Antichristos* is used four times in the first and second books of John. First John 2:18 states, "Little children, it is the last time: and as ye have that *antichrist* shall come, even now there are many *antichrists*;

[454] Pink, *The Antichrist*, 62.

whereby we know that it is the last time." Second John 2:22 states, "Who is a liar but he that denieth that Jesus is the Christ? He is *antichrist* that denieth the Father and the Son." First John 4:3 states, "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this that spirit of *antichrist*, whereof ye have heard that it should come; and even now already is it in the world." Finally, 2 John 7 states, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an *antichrist*."

So how does one guard again Antichrists or false teachers? In 1 John 2:18–23, John discusses:

1. the warning against the Antichrist (v. 18),
2. 2. the origin of Antichrists (v. 19),
3. 3. the protection against Antichrists (vv. 20–21), and
4. 4. the false teaching of Antichrists (vv. 22–23).

John warns believers (us) that:

1. they must know that it is the last time, that the midnight hour is about to strike for the end of the world;
2. they must know that it is the time for the *Antichrist* and that believers (us) must be alert to the fact that the *Antichrist* can appear on the scene of world history anytime; and
3. they must know there are many Antichrists now, many who oppose and stand against Christ; that the Antichrist has his forerunners just as Jesus Christ has had His prophets as forerunners; and that there are many false prophets and teachers on the world scene today.

There are many persons who are denying that Jesus Christ is the Son of God by denying

1. his deity,
2. that He is the sinless Son of God,

3. His death and resurrection,

4. His lordship, and

5. His return to the earth.[455]

Where do Antichrists come from? Well, according to 1 John 2:19:

> They come from *within* the church, in that they hold positions of leadership *within* the church, but they were not true believers. They did not honestly believe that Jesus Christ is the Son of God, the Saviour of the World. They professed Christ, were baptized, and joined the church, and they even became teachers and ministers in the church, *but* they were *not* true believers.[456]

How does a believer protect himself/herself against the Antichrist? God does two things:

1. He gives an unction (*chrisma*—Strong's no. G5545, which means "anointing")[457] to the believer.

2. He gives the truth to the believer in two ways:

   a. Jesus Christ, who is truth (John 14:6)
   b. The Word of God, the Holy Scriptures, or Holy Bible (John 8:31–32).

Who is a false teacher? John 2:22 defines this as "a liar, but he that denieth that Jesus is the Christ: He is *antichrist* that denieth the Father and the Son." Two terrible things are said about this person:

1. He is a liar.

2. He denies the Father if he denies the Son, the Lord Jesus Christ.

[455] Leadership Ministries Inc., *The Preacher's Outline and Sermon Bible, Volume Three: 1 Thessalonians–Revelation* (Chattanooga, TN: Alpha-Omega Ministries, 2007), 886–87.

[456] Ibid., 887–88.

[457] Strong, *The New Strong's Exhaustive*, G99.

So how does one deny Jesus Christ?

> First, if a person denies that God sent His Son into the world, then his image of God differs entirely from the God who is the Father of Jesus Christ. God sent His Son into the world. Second, any person who denies Jesus Christ is denying the New Testament, which states that Jesus Christ is the Son of God, the one Person who reveals God the Father to the world.[458]

According to 1 John 4:1–6, Christians are commanded to test the spirits of false teachers in that all believers must

1. test the spirits of teachers (v. 1),
2. test the confession of teachers (vv. 2–3),
3. test themselves (v. 4), and
4. test the followers of the teachers (vv. 5–6).

John tells believers that we must test the spirits of teachers in order to make sure that they are of God. Second, John tells us to test the confession of teachers—What is it that makes a teacher true or false? (Jesus Christ), i.e.:

1. What a man believes about Jesus Christ makes the teacher true or false;
2. What a man confesses about Jesus Christ exposes his spirit, a spirit of truth or a spirit of error; and
3. What it is about Jesus Christ that exposes a teacher: the incarnation. That is, did Jesus Christ come in the flesh or not?[459]

John states that a believer is also to test himself/herself. Well, how does one do that? There are two ways:

[458] Leadership Ministries Inc., *The Preacher's Outline*, 888–89.

[459] Ibid., 916–21.

1. Ask yourself if you are of God; that is, have you been born of God?

2. Ask yourself if you are overcoming the spirits of false teachers.

> Therefore, if you are following a teacher who denies the incarnation, that the Son of God has come in the flesh, then you are not of God. You are not born of God. *But*, if you have rejected the teachings of men, who deny the incarnation of Jesus Christ, then you are born of God.[460]

So how does a believer test the followers of teachers?

Believers can look at the people who follow teachers and tell whether a teacher is false or not, i.e.:

1. False teachers are followed by people who are worldly;

2. False teachers speak from the viewpoint of the world; and

3. The world hears false teachers, whose message appeals to man.[461]

Lastly, in II John, John tells believers to:

1. Guard against deceivers (v. 7);

2. Watch yourself:

    a. Do not lose the things you have already worked for; and
    b. Receive a full reward (v. 8);

3. Do not too far:

    a. Abide in the teaching of Christ; and
    b. Prove your salvation (v. 9);

[460] Ibid., 919–20.

[461] Ibid., 920–21.

4. Do not receive a deceiver:

    a. Do not compromise; and
    b. Guard your testimony (vv. 10–11); and

5. Conclusion: Much exhortation is needed (vv. 12–13).[462]

John also commands believers to:

1. Guard against deceivers, who are imposters, who claim to be followers of Christ, but they are not at all, and

2. Continue to admonish that:

    a. There are many deceivers in the world;
    b. He who is a deceiver is a person, who denies that Jesus Christ is come in the flesh; and
    c. He should be called an ***antichrist***, since he is a deceiver.[463]

This is the biblical basis for what the Lord God defines as the *Antichristos* in scripture. He has told believers who to look for and what characteristics to judge by. Further, believers know that the Antichrist is the physical seed of the serpent and is the antithesis of Jesus Christ. He is foretold in the Bible in Genesis 3:15 as the seed of the serpent; he denies the deity and the existence of Jesus Christ and comes by many names and titles. Whether the ecclesia of Jesus Christ will recognize him or his system is the question. As true Christians, believers are commanded/admonished to be watchmen on the wall, like the sons of Issachar. The "Jews" have accepted Alexander the Great; the Christians and the Muslims have accepted Adolf Hitler. Who will everyone accept today? How blind are Christians today? Will Christians truly recognize the Antichrist? Watch who defends and pleases "Israel" the most.

[462] Ibid., 971–73.

[463] Ibid.

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CHAPTER 19

"AND JERUSALEM SHALL BE TRODDEN DOWN OF THE GENTILES, UNTIL THE TIMES OF THE GENTILES BE FULFILLED"

PART I: THE ANTICHRIST IN DANIEL 2

Before discussing Nebuchadnezzar's dream, two concepts need to be defined: *the times of the Gentiles* and *the fullness of the Gentiles*. The term *Gentile* has been dealt with in an earlier chapter, but just in case you forgot, the word *nations* has been translated in many different ways from Hebrew and Greek into English in the King James Version. For example:

Hebrew to English Translation	**Translation**	**Frequency**
	nation(s)	373 Times
Strong's no. H1471[464]	heathen	142 Times
GOY/GOYIM	Gentiles	30 Times
557 Times	people	11 Times
	another	1 Time
	non-Jew	0 Times

[464] Strong, *The New Strong's Exhaustive,* H26.

Greek to English Translation	**Translation**	**Frequency**
	Gentile(s)	93 Times
Strong's no. G1484[465]	nation(s)	64 Times
ETHNOS	heathen	5 Times
164 Times	peoples	2 Times
	non-Jew	0 Times
Strong's no. G1672[466]		
HELLEN	Greek(s)	20 Times
27 Times	Gentile(s)	7 Times

> In Luke 21:24, Jesus states in the temple discourse about the destruction of Jerusalem:
>
> And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

So, what does Jesus mean?

> In His witness to the Samaritan woman at the well, Jesus said unto her in John 4:1–26:
>
> Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said to her, *Thou hast well said, I have no husband: For thou hast had five husbands; and he who thou now hast is not thy husband: in that saidst thou truly.*

Jesus knew that Israel had cheated on the Lord God with five world empires and was currently cheating with the Roman Empire. The book of Revelation was written during the reign of the Roman emperor Domitian (AD 81–96), thus bringing to a close Israel's biblical

[465] Ibid., G26.

[466] Ibid., G29.

history.[467] Most scholars began with Egypt as the first empire; however, Israel was not a formal country yet under the Lord God as a theocracy, when Moses gave them the law on the day of Pentecost. *If* not, then most scholars began with Assyria (745–606 BC), but the problem was that Assyria never controlled Jerusalem, *so* those empires that controlled Jerusalem/Palestine were as follows:

1. Neo-Babylon (606–539 BC): Under Nebuchadnezzar, the remnant of the two southern tribes of Judah and Benjamin were taken, and Jerusalem was razed.
2. Medo-Persia (539–331 BC): Under forty-five thousand of the captives of Judah were allowed to return to Jerusalem.
3. Greece (321–143 BC): Israel was under the control of the Seleucids of Syria.
4. *Hasmonaean (142–63 BC): Seven "Israel" kings were a beast empire of combined dynastic rule as kings and high priests.*
5. Rome (63 BC–AD 637): Palestine was controlled by both Western and Byzantine Rome.
6. Islamic caliphates under
   a. the Rashidun Caliphate, ruling from Medina, Arabia (637–661);
   b. the Umayyad Caliphate, ruling from Damascus (661–750);
   c. the Abbasid Caliphate, ruling from Baghdad (750–1258);
   d. the Mamluk Empire/Caliphate, ruling from Cairo (1258–1517); and
   e. the Ottoman Empire/Caliphate, ruling from Istanbul (1517–1917).
7. The British Empire: Controlled Palestine for a short time and then
   (1917–1947) transferred the "land" to the United Nations

[467] The Open Bible, King James Version (Nashville, TN: Thomas Nelson, 1985), 1265.

8. *"Israel" (November 29, 1947):* *Created and partitioned by United Nations Resolution no. 181 on paper.*

   (May 14, 1948): *Taken by force physically by Irgun from the Palestinians to this day and ruled by thirteen prime ministers and ten presidents since 1948.*

Remember Revelation 17 and 18? The seven is of the eight? Rather interesting.

Is "Israel" truly the twelve tribes of the biblical nation of Israel, that is, the two sticks of Ezekiel 37 (the ten northern tribes of the house of Israel and the two southern tribes of the house of Judah) brought together by the Lord God of Israel? Or is this an impostor Edomite "Israel" brought together by the Rothschilds? More on this in a later chapter. Think Revelation 2:9 and 3:9. Remember, the beast is red. Esau is red; he is the father of the Edomites, and Edom is red. Think geometrically.

> Dr. Arnold Fruchtenbaum defines the *times of the Gentiles* as
>
> *[t]hat period of time from the Babylonian Empire to the Second Coming of the Messiah*, during which time the Gentiles will have dominance over the City of Jerusalem . . . The Times of the Gentiles can only end when the Gentiles can no longer tread down the City of Jerusalem.[468]
>
> Dr. John Phillips concurs as well:
>
> For the Times of the Gentiles will terminate with the coming, career, and collapse of the Antichrist. For at least three and a half years, he will hold Jerusalem in bondage and will be ravishing the City at the very moment when Christ's feet touch upon the Mount of Olives. The current control of Jerusalem by the Jews is only temporary. It does indicate, however, how close we are to the end times

[468] Arnold G. Fruchtenbaum, *The Times of the Gentiles* (Ariel Ministries No. MBS029, 2005), 4.

> and the termination of the "Times of the Gentiles." But those times are not over yet; they will not be over until the descent of that stone cut without hands—until the return of Christ, that is, and the establishment of the Millennial Kingdom . . . The "Times of the Gentiles," has to do with Israel's secular power over the nation, temporarily in abeyance. The period of Gentile dominion over Jerusalem began with Nebuchadnezzar and will end with the Antichrist, the last Roman Emperor.[469]

According to J. R. Church, the emphasis about "the Times of the Gentiles has to do only with Israel's violation of the law of the Sabbatical years as defined in Leviticus 25 and 26."[470]

> Paul, in his promise of Israel's restoration in Romans 11:25, states:
>
> For I would not, *brethren*, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened *to Israel*, until the *fulness of the Gentiles* [nations] be come in.

So what does Paul mean?

Historically, Hebrew had already become a dead language by the time of Jesus Christ as the vernacular of the people was Aramaic, and the commonly used text was the Septuagint, the Greek translation of the Old Testament. According to John Phillips:

> The fact that half of the book of Daniel was written in Aramaic was a warning in itself, the first shadow on the moon of Israel's spiritual ascendancy, warning of a coming eclipse. The murder of their Messiah was the last straw. God tore spiritual supremacy from the Jews, just as centuries earlier He had torn away their secular supremacy, and He gave that spiritual ascendancy to the Gentiles.[471]

[469] John Phillips, *Exploring the Book of Daniel* (Grand Rapids: Kregel Publications, 2004), 51.

[470] J. R. Church, *Daniel Reveals the Bloodline of the Antichrist* (Oklahoma City, OK: Prophecy Publications, 2010), 40.

[471] Phillips, *Exploring the Book*, 52.

Remember the definitions at the beginning of this book. We are only dealing with the house of Israel, the house of Judah, the house of David, the ecclesia, those who say they are Judahites, and so on.

So just what exactly did Nebuchadnezzar, the king of Babylon, see in his dream? According to Daniel 2:31–35:

> Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote that image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

According to Chuck Missler:

1. Gold has a specific gravity of 19.5;
2. Silver has a specific gravity of 10.5;
3. Brass has a specific gravity of 8.5;
4. Iron has a specific gravity of 5.0; and
5. Clay has a specific gravity of 1.9.[472]

As one can see, the metals were given in a particular order:

> Decreasing in value but increasing in strength until the statue reached its feet of clay. Silver is stronger than gold; brass is stronger than silver; and iron is stronger than brass. However, the entire structure has feet of iron and

[472] Chuck Missler, *The Book of Daniel* (Coeur D'Alene: Koinonia House, 2004), 16.

> clay, leading to its ultimate weakness and failure. The term "feet of clay" has become a popular cliché for a person's shortcomings.[473]

Now the interpretation of this dream revolved around three factors:

1. Domination
2. Deterioration
3. Disintegration[474]

Daniel stated to King Nebuchadnezzar:

> This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. (Daniel 2:36–38)

According to Dr. Phillips, world domination was given to Nebuchadnezzar in that

> [t]he head is the most important member of the body, and gold is the most precious of all metals. This dual symbolism spoke of an absolute monarch. Other kings sat upon the throne of Babylon, but the vision ignores them . . . Nebuchadnezzar was the one who conquered Jerusalem.[475]

Next came deterioration in Daniel 2:39–43:

> And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall

[473] Church, *Daniel Reveals the Bloodline*, 39.

[474] Phillips, *Exploring the Book*, 53.

[475] Ibid., 53–54.

bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

The deterioration in the succeeding world empires was seen in

[t]he way the vision moves from the head of the breast and arms, from the breast and arms to the belly and thighs, from the belly and thighs to the legs, and finally to the feet, which walk in the dust . . . The successive world empires of prophecy were not marked so much by a decline in the vastness and extent of their territorial gains as in the real power of the head of state. Nebuchadnezzar was an absolute monarch ("whom he would he slew"). The government of Medo-Persia was a government by law. The king could not change edicts once they were read into law. The Greek Empire was irresistible in the days of Alexander although even he, as brilliant and as successful as he was, was curbed by his generals. Moreover, they wasted no time in carving up his empire among themselves once their lord was dead.[476]

Tim LaHaye stated:

The first world empire was Babylon itself, represented by the head of gold, in that Nebuchadnezzar would have well understood this as a reference to his kingdom, whose

[476] Ibid., 54.

> chief deity, Marduk, was known as the "god of gold." In addition, gold had been employed lavishly throughout the city.[477]

He further stated:

> The second world empire in succession was depicted as two silver arms merging into a chest, indicating an empire composed of two nations (a dual monarchy). While this chapter does not give sufficient information to help determine the identity of this empire; however, other chapters in Daniel make it clear that this was the Medo-Persian Empire which conquered Babylon on October 11–12, 539 BC.[478]

LaHaye continued:

> The third world empire, symbolized by the statue's midsection and thighs of bronze, was predicted to rule over all the earth (Daniel 2:39). The Greek Empire, begun by Philip of Macedon and extended by his son Alexander to the farthest reaches of the then-known world, qualifies as this third kingdom . . . This third kingdom was characterized by bronze, which the Greeks used extensively in their weapons of war.[479]

However, this is where the body of Christ is divided. Since the 1970s, Bible teachers such as Mark Hitchcock, Thomas Ice, Grant Jeffrey, Tim LaHaye, Hal Lindsey, Chuck Missler, John Phillips, Chuck Smith, and John Walvoord have taught and preached that the legs of iron represent the Roman Empire and that the feet and toes mixed with iron and clay represent a resurrected Roman Empire. The question then becomes, "How did this theory come about?"

Mark Davidson answers this question in his book *Daniel Revisited*, wherein he covers the history of the commentary on Daniel 2:40. Mr. Davidson states:

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[477] Tim LaHaye and Ed Hindson, *The Popular Bible Prophecy Commentary* (Eugene, OR: Harvest House Publishers, 2006), 225.

[478] Ibid.

[479] Ibid.

> The main purpose of this history is not to argue that Rome is not the fulfillment of Daniel 2:40 . . . but to show how the commentaries supporting this erroneous position regarding Daniel 2:40 got started and evolved, and to show how these same commentaries actually contributed to the sealing of Daniel even for people living in the end times.[480]

Mr. Davidson states that this theory has started with

> [a] *supposition* by Hippolytus, a bishop of Rome after 200 A.D., in which he wrote, "The legs of iron . . . expressed the Romans, who hold the sovereignty at present," which then became an *assumption* by Jerome, the great church father, who wrote in 408 A.D., "Now the Fourth Empire, which clearly refers to the Romans, is the iron empire which breaks in pieces and overcomes all others," and furthered by John Calvin in the 1560's, who stated "Here the Fourth Empire is described, which agrees *only* with the Romans, for we know that the four successors of Alexander were at length subdued." . . . In 1712, Matthew Henry, in his commentary, stated, "The Roman Kingdom was strong as iron, witness the prevalence of that kingdom against all that contended with it for many ages. That kingdom broke in pieces the Grecian empire and afterwards quite destroyed the nation of the Jews."[481]

Then the *assumption* grew into *common knowledge* with the arrival of the 19th Century wherein Albert Barnes, a Presbyterian theologian, stated, "It is scarcely necessary to observe that this description is applicable to the Roman power. In nothing more was it more remarkable than its strength, for that irresistible power before which all other nations were perfectly weak." Finally, *common knowledge* turned into *canon* in the 20th Century. The Lockman Foundation, an interdenominational ministry, published the Amplified Bible in 1962, which translated

[480] Mark Davidson, *Daniel Revisited: Discovering the Four Mideast Signs Leading to the Antichrist* (Bloomington, IN: Westbow Press, 2013), 269.

[481] Ibid., 270–74.

> Daniel 2:40 as, "And the fourth kingdom [Rome] shall be as strong as iron, since iron breaks to pieces and subdues all things; and like iron which crushes, it shall break and crush all these."[482]

This is the Bible translation that Hal Lindsey, the modern-day father of the Roman Antichrist theory, has used in his book *The Late Great Planet Earth* in 1970. Obviously, this theory has become *canon with over fifteen million copies* of this book being sold to date.

> However, *canon* became a *red herring*.
>
> The centuries-old assumption of a revived Roman Empire being the base of Antichrist acted as a *red herring*, keeping untold millions of Christians from seeing what they truly needed to see—the antichrist emerging from the nations of the Middle East.[483]

Thus, it is the identity of this fourth empire that is in question. Depending on which empire it is, it completely changes the picture of end-time prophecy. So, is it Rome or some other empire?

> John Phillips, an adherer to the Roman Antichrist theory, continues:
>
> In the final phase of the empire, the iron was mixed with miry clay (2:42). The clay clearly symbolizes the democratic element that was prominent in the Roman Empire. In spite of the admixture of clay, the strength of the iron remained right down to the feet and toes. Wherever the iron could be maintained, strength would in evidence; wherever the whims and wishes of the people could prevail, weakness would result. Efforts to weld the two, dictatorship and democracy, would fail, just as all efforts to weld iron to clay must fail . . . Finally will come the disintegration (2:44–45). The final phase of Gentile world-empire will embrace all of the features of the Babylonia, Persian, Greek, and Roman Empires, and the

[482] Ibid., 275–76.

[483] Ibid., 17.

> ten kings will dominate all of the territory once held by these empires. Moreover, the antichrist, for a brief period, will control the whole world. The last of the Gentile kings will inherit fully the principle of world-empire that was given to Nebuchadnezzar, the first of the Gentile kings. Destruction will overwhelm the final Gentile Empire.[484]

The Chaldean word for *kingdom* is *malkuw* (Strong's no. 4437, which is a derivative of *malkuwth*—Strong's no. 4438—and means "a rule, dominion, empire, kingdom, realm, reign, royal").[485] Mark Davidson defines *kingdom* as *realm*, in which there are

1. a Babylonian realm (head of gold);
2. a Persian realm (chest and arms of silver);
3. a Hellenized realm (belly and thighs of brass), a combination of Alexander's empire and all the Roman empires; and
4. an Islamic realm (legs of iron/feet of toes of iron *mixed* with clay).[486]

The Chaldean word for *mixed* is *arab* (Strong's no. 6151, which means "to comingle, mingle, mix").[487] This is affirmed by *Young's Analytical Concordance to the Bible*.[488] Is the Holy Spirit, through Daniel, telling the world where the fourth empire comes from?

Mark Davidson goes on to define the *Islamic realm* as

1. the Rashidun Caliphate (the four rightly guided caliphs), ruling from Medina in Arabia (632–661);
2. the Umayyad Caliphate, ruling from Damascus (661–750);
3. the Abbasid Caliphate, ruling from Baghdad (750–1258);

[484] Phillips, *Exploring the Book*, 555–56.

[485] Strong, *The New Strong's Exhaustive*, H79.

[486] Davidson, *Daniel Revisited*, 37–38.

[487] Strong, *The New Strong's Exhaustive*, H110.

[488] Young, *Analytical Concordance*, 664.

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4. the Mamluk Empire/Caliphate, ruling from Cairo (1258–1519); and

5. the Ottoman Empire/Caliphate, ruling from Istanbul (1519–1924).[489]

From 1924 to the present, the Muslim Brotherhood and a host of other Islamist groups have kept Islam alive and thriving to the tune of 1.6 billion adherents today.[490] Since 1924, the Muslims have been trying to achieve a worldwide caliphate but to no avail. However, since 1967, there has been progress in the form of the Organization for Islamic Cooperation (OIC), which is an economic caliphate consisting of fifty-six nation-states, plus the Palestinian people,[491] and since 2014 ISIS—the Islamic State of Iraq and Syria, a.k.a. the Islamic State in Iraq and the Levant (ISIL), a.k.a. the Islamic State (IS)—which is attempting to be a political/military caliphate.[492] Both groups are Sunni.

Historically, Islam is a political system with religious laws at its core, and it has *broken in pieces—deqaq* in Aramaic, which is Strong's no. 1854 and means "to break or crumble into pieces; pulverize, make dust"[493]—the original religions and languages of the Babylonian, Medo-Persian, and Greco-Roman Empires, as well as subjugated the cultures of all the peoples it has afflicted.

According to Will Durant:

> The non-Muslim populations adopted the Arabic language and dress, the laws and faith of the Qur'an. Where Hellenism, after 1,000 years of mastery, had failed to take root, and Roman arms had left the native gods unconquered, and Byzantine Orthodoxy had raised rebellious heresies, Muhammadenism had secured,

[489] Davidson, *Daniel Revisited*, 39.

[490] Peter Goodgame, *The Globalists and the Islamists: Fomenting the Clash of Civilizations for a New World Order* (Omnia Veritas, 2014), Kindle Location 788.

[491] Bat Ye'or, *Europe, Globalization, and the Coming Universal Caliphate* (Lanham, MD: Fairleigh Dickinson University Press, 2011), 37.

[492] Michael Barber, *Mystery ISIS* (Self-Published, 2014), Kindle Location 50.

[493] Strong, *The New Strong's Exhaustive*, H32.

> almost without proselytism, not only belief and worship, but a tenacious fidelity that quite forgot the superceded gods.[494]

In other words, Satan has created a monotheistic religion to mirror that of Christianity and Judaism and offered the children of Abraham another way to paradise or perdition. Other pioneers/proponents of the Islamic Antichrist/beast theory are R. C. Morro, in his book *Antichrist: The Search for Amalek*; John Preacher, in his book *The Islamic Antichrist*; John Price, in his book *The End of America*; Joel Richardson, in his books *The Islamic Antichrist* and *The Mideast Beast*; Walid Shoebat, in his books *God's War on Terror* and *The Case for Islamophobia*; Jack Smith, in his book *Islam, the Cloak of Antichrist*; James Stone, in his book *Islamic Apocalypse*; Perry Stone, in his book *Unleashing the Beast*; T. W. Tramm, in his book *From Abraham to Armageddon*; and John Wiertzema, in his book *Islam, Whore of Babylon*. Now what is interesting is that Chuck Missler and, to some extent, Hal Lindsey are coming around to at least offer this as an alternative to the Roman Antichrist theory, stating that there have been two parts to the Roman Empire: a western leg and an eastern leg.

Regardless of which empire is represented by the legs of iron and the feet and toes of iron mixed with miry clay, Daniel concludes:

> And in the days of these kings shall the God of heaven set up a kingdom, *which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all the kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold: the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof.*
>
> So who is the Stone Kingdom, which
>
> 1. shall never be destroyed,

[494] Will Durant, *The Age of Faith, Volume IV of the Story of Civilization* (New York, NY: Simon and Schuster, 1950), 219.

2. shall not be left to other people,

3. shall break in pieces and consume all the kingdoms, and

4. shall stand *forever*?

Here's a clue: Read Genesis 49. Who's the *Stone Kingdom*? Which *tribe*? Then Read Genesis 48. How are they related? Who do they represent today?

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CHAPTER 20

"AND JERUSALEM SHALL BE TRODDEN DOWN OF THE GENTILES, UNTIL THE TIMES OF THE GENTILES BE FULFILLED"

PART II: THE ANTICHRIST IN DANIEL 7 AND 11, REVELATION 13 AND 17

Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. The four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raise up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this, I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first

> horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. (Daniel 7:2–8)

Most commentators agree that King Nebuchadnezzar's dream in Daniel 2, represented by that which is most important to man (metals in decreasing value), and Daniel's vision in Daniel 7, represented by that which is most important to God (His creations), are one and the same, wherein

1. the lion represents Babylon,
2. the bear represents Medo-Persia,
3. the leopard represents Greece, and
4. the beast with ten horns represents Rome.

According to Chris White:

> The lion/eagle symbolizes Nebuchadnezzar as the head of gold, wherein the lion, king of beasts, and the eagle, king of birds, correspond to Nebuchadnezzar, the king of Babylon . . . Winged lions have been recovered from the ancient ruins of Babylon, and Old Testament prophets refer to Nebuchadnezzar as both a lion (Jeremiah 4:7) and an eagle (Ezekiel 17:3). The physical changes which the lion goes through correspond to the changes experienced by Nebuchadnezzar, and the "wings of eagles" represent the swiftness of Nebuchadnezzar's conquests.[495]

The bear, with one side raised higher than the other, symbolizes

> [t]he rise of the Persians over the Median Empire. Since the legs are raised, this indicates that the bear is about to attack, which symbolizes the Medo-Persian Empire's desire to conquer. The "three ribs in its mouth"

[495] Chris White, *False Christ: Will the Antichrist Claim to Be the Jewish Messiah?* (Ducktown, TN: CWM Publishing, 2014), 220–25.

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symbolically depict the Medo-Persian Empire's desire to conquer, as well as the three countries that it had previously conquered: Lydia, Babylonia, and Egypt. The command to "rise, devour much flesh," means that the Medo- Persians should continue to make conquests.[496]

The leopard symbolically depicts

[s]wiftness and is blood thirsty, which were characteristics of the Greeks. The four wings of the leopard symbolically represent the unusual speed and action for which Greece was known in conquest, and the four heads symbolically represent Alexander's four generals who split his empire into four parts:

1. Cassander: Macedonia and Greece;
2. Lysimichus: Thrace, Bithynia, Asia Minor;
3. Ptolemy (King of the South): Egypt, Cyrene, Arabia, Petraea; and
4. Seleucus (King of the North): Syria and lands to the East all the way to India.[497]

The fourth beast is characterized

[b]y having great strength, and making conquests with decisiveness, fearfulness, and terror-inspiring tactics, which were characteristics of Rome throughout its limited history, i.e. Western Rome was invaded/taken over by the Goths in 476 A.D. and Eastern Rome was invaded/taken over by the Ottoman Muslims in 1453. The teeth of iron represent Rome with the legs of iron of the statue. The ten horns require 10 ruling kings at the same time, which did not occur during the Roman Empire, which necessitates a revival of the Roman Empire at some point in the future.[498]

[496] Ibid., 225–28.

[497] Ibid., 228–29.

[498] Ibid., 229–33.

This is the standard interpretation for Daniel 2 and 7. However, Daniel 7:12 states, "As concerning the rest of the beasts, they had their dominion taken away: *yet their lives were prolonged for a season and a time*." What does this mean? Is there another alternative to be considered?

According to Daniel 7:2, Daniel has seen "the four winds of the heaven strove upon the great sea." What are *the four winds*, and what is *the great sea*? According to Charles Cooper:

> The four winds refer to the directions/cardinal points of the compass in Daniel 8:8 and 11:4, i.e. South, North, East, and West, in that order. History proves that the expression the four winds is typically a figure of speech expressing fragmentation. In the case of Alexander the Great, his kingdom, and his successors, the sense is more of fragmentation than that of a literal breakup of the kingdom in the four primary directions of the compass . . . Therefore, in light of the four winds, one is able to speak of a king of the South, a king of the North, a king of the East, and a king of the West. This fact is supported in Chapters 8 and 11 of Daniel.[499]

John Phillips concurs that

> Palestine was the geographic center of the prophetic earth. The points of the compass are always given in Scripture with reference to Palestine as the center. The prophetic world reached as far North as Armenia, as far South as Ethiopia, as far West as Tarshish, as far East as China. The lands beyond these boundaries are largely ignored in Scripture. The prophetic Scriptures contain barely a hint of any power outside the Middle East and the Great Sea dominating the area in the days of the ten kings. True, Russia will invade Israel (Ezekiel 38–39), but only to be swept away, leaving the coast clear for the Antichrist to extend his power, temporarily at least, over the entire world.[500]

[499] Charles Cooper, "Daniel 2 and 7: Are They Equal or Not? Part 4," Pre-Wrath Rapture, 2014, http://www.PreWrathRapture.com.

[500] Phillips, *Exploring the Book*, 112.

Cooper further states:

> The four kingdoms of Daniel 7 are also significantly associated with the compass directions from which they come. Clearly, this is God's intent. Prior to the Lord's return, the whole earth will be under the authority of four king's/kingdoms. God will allow these rulers to come forth to initiate the final consummation of all things.[501]

In Genesis 14:1, Abraham, living in Canaan, came into contact with four kings:

1. Amraphel, king of Shinar
2. Arioch, king of Ellasar
3. Chedorlaomer, king of Elam
4. Tidal, king of *Goyim* (Strong's no. 1471 meaning "Gentile, heathen, nations, people"[502]

> From Abraham's standpoint in Canaan, Shinar was toward the South, Assyria was to the North, Elam was toward the East, and Goyim was to the West. These Kings "represented the four world quadrants," to Abraham at this time . . . So, for God to grant Abraham authority over the land of promise, the four kings listed in Genesis 14 had to be defeated. Abraham's victory over the whole world, which was symbolically depicted in the four kings of Genesis 14:1, is a pattern soon to be repeated in connection with the Son of Man's reception of the same authority over the whole world. Abraham's victory over the whole world won him the right to claim the land of Canaan as his own just as God promised. It should not escape our attention that during the days that Abraham lived in the land of Canaan, no nation ruled over him,

[501] Cooper, "Daniel 2 and 7."

[502] Strong, *The New Strong's Exhaustive*, H26.

> just as it will be when Christ rules over the world during His Millennial Reign.[503]

Today most expositors believe that the king of the south is represented by the nations of Egypt and northern Africa, and the king of the north is represented by a confederation of Assyria and northern Muslim nations (Daniel 8–11) while the king of the east "will be represented by the nations East of the Euphrates River,"[504] and the king of the west is "subsequently ruled by Antichrist."[505] So is the king of the west the same as the *king of the goyim*?

According to John Phillips, the great sea

> [r]efers to the Mediterranean Sea. All of the world empires of the Bible eventually, if not initially, held territory on the coastline of the Mediterranean. As Gentile world power began to move steadily westward, the Mediterranean became increasingly important until, by the time we come to the fourth world empire, *the Great Sea* was little more, indeed, than a Roman lake.[506]

Now that it has been established that the four winds refer to the four cardinal points of a compass and that the great sea represents the Mediterranean Sea, are these four beasts/nations historically consecutive as is traditionally taught, or are they modern-day nations that are reigning concurrently as alluded to in Daniel 7:12?

According to David Hamblin:

> Each beast represents an end-time nation and its ruler. This theory holds that the statue with the golden head (Daniel 2) and Daniel's four beasts cover different prophetic periods. The image covers historical empires, while the four beasts cover last days' world powers. The

[503] Cooper, "Daniel 2 and 7."

[504] Phillips, *Exploring the Book*, 113.

[505] Cooper, "Daniel 2 and 7."

[506] Phillips, *Exploring the Book*, 112.

number of passages showing several of these beasts appearing together supports this theory:

1. The leopard, bear, lion, and the beast rising out of the sea (Revelation 13:1–2);

2. The lion, leopard, bear, and a wild beast, all seen just before God becomes their king (Hosea 13:6–8);

3. A lion, bear, and a serpent (Amos 5:18–20);

4. The feeblest among Israel fights as David, who defeated a lion, a bear, and Goliath (a beast) (Zechariah 12:8–9:1); and

5. A lion, bear, and a wicked ruler (Proverbs 28:15).[507]

Hamblin continues:

> The difficulties in identifying the nations represented by Daniel's beasts (the leopard in particular) have hampered this theory. Especially troubling is the scarcity of interpretational clues contained in either the book of Daniel or the rest of the Bible. This dearth of clues certainly makes it understandable why so many gravitate to the first interpretation. In fact, this scarcity forces the following analysis to look beyond the Bible for clues. By necessity, these discussions assume that these are the last days, and today's geopolitical climate is foretold by these beasts.[508]

Daniel 7:3–4 describes the first of these beasts as a lion with wings of an eagle. Hamblin believes:

> The lion has long been the symbol for England and is the most likely this symbol's nation . . . Just as the eagle wings were a part of the lion and became a separate entity, the United States was a part of England and became an independent country represented by its national symbol: the eagle. The United States and other nations separating

[507] Hamblin, *Unveiling the Mysteries*, 266.

[508] Ibid.

> out of England might be the young lions referred to in Ezekiel 38:13 and in various references in Jeremiah, Nahum, Ezekiel, and Zechariah.[509]
>
> Daniel 7:5 describes the second beast as a flesh-devouring bear. Hamblin further believes:
>
> This is an apt description of the Russian bear who has been cruel and merciless to its enemies and citizens. Under Stalin and Lenin, it put millions of Russians to death . . . Daniel's bear lies on one side while watching from the other, suggesting a nation having a border needing little defense . . . The best theory suggests the three ribs represent three cruel rulers that "devour much flesh," and if this is the case, Lenin, and Stalin are two viable candidates, and third might be its future leader, Gog, who leads the sixth trumpet's invasion of Israel.[510]

Daniel 7:6 describes the third beast as a leopard with four bird wings, four heads, and dominion (control of people and territory). Hamblin states:

> Scouring the Bible for possible end-time powers represented by the leopard, one comes across the sixth trumpet's 200 million-man army, which is responsible for the destruction of a third of the world and Revelation 16's kings of the East (likely this same army). After an exhaustive research on China, come to find out: (1) China has many different species of leopards, and several are native only to China; and (2) in 1997, China developed a new generation jet fighter and named it the flying leopard, which is eerily reminiscent of the World War II American fighter squadron based in China known as the Flying Tigers . . . If China is the leopard, then several open prophecy questions would be resolved and means Daniel's first three beasts represent 20th and 21st Century's great world powers: United States/England (lion); Russia (bear); and China (leopard). Therefore, Daniel's fourth

[509] Ibid., 267.

[510] Ibid.

> beast is either: (1) a revamped 10 nation European Union, or (2) the United Nations, which has divided the earth into 10 economic regions called kingdoms with the multiple nations in each kingdom ruled under a single governmental authority.[511]

By the way, there are only two people groups on this earth that can master a two-hundred-million-man army: China and Islam.

Also, there is another alternative to who the fourth beast is. This author has researched the question "Who has controlled Palestine since the Babylonian Captivity, that is, 606 BC?"

1. Neo-Babylon (606–539 BC): Under Nebuchadnezzar, the remnant of the two southern tribes of Judah and Benjamin were taken, and Jerusalem was razed.
2. Medo-Persia (539–331 BC): Forty-five thousand of the captives of Judah are allowed to return to Jerusalem.
3. Greece (321–143 BC): Israel was under the control of the Seleucids of Syria.
4. *Hasmonaean (142–63 BC):* *Israel/Edomite kings were a beast empire of dynastic rule as king and high priest.*
5. Rome (63 BC–AD 637): Palestine was controlled by both western and Byzantine Rome.
6. Islamic caliphates under
   a. the Rashidun Caliphate, ruling from Medina, Arabia (637–661);
   b. the Umayyad Caliphate, ruling from Damascus (661–750);
   c. the Abbasid Caliphate, ruling from Baghdad (750–1258);
   d. the Mamluk Empire/Caliphate, ruling from Cairo (1258–1517); and
   e. the Ottoman Empire/Caliphate, ruling from Istanbul (1517–1917)

[511] Ibid., 268–71.

7.	The British Empire:	Controlled Palestine for a short time and then
	(1917–1947)	transferred the "land" to the United Nations
8.	*"Israel" (November 29, 1947):*	*Created and partitioned by United Nations Resolution no. 181 on paper*
	(May 14, 1948):	*Taken by force physically by Irgun from the Palestinians to this day and ruled by thirteen prime ministers and ten presidents since 1948*

Could the fourth beast be "Israel" with ten horns with claws of brass (Greece) and teeth of iron (Rome)? The bridge between the two empires and received a deadly head wound?

Regardless of which nations are represented by the four beasts, these nations rule concurrently:

> For in Daniel 7:10–14, God (The Ancient of Days) destroys the last beast and shows Him sparing the lives of the first three beasts for a season (3 months) and a time (12 months), i.e. 15 months. The first three beasts' short-term survival seems to imply their long-term fate lies in the judgment of nations, while other Scripture suggest each survive this judgment and enter Jesus' Millennial Reign.[512]

> Chris White agrees with David Hamblin and describes this as

> [t]he contemporaneous beast view, wherein there is a dividing of the world into four parts in the time just before the Antichrist begins his rule. The Antichrist eventually takes control of one of those four kingdoms, which has ten rulers. He eventually conquers all four kingdoms through war and effectively rules the entire world in a new, amalgamated beast, as seen in Revelation

[512] Ibid., 271–72.

> 13:1–2; and that Daniel 11:36–45 describes how the Antichrist will be conquering all kinds of lands and kingdoms, then at some point, he will declare himself to be higher than God Himself in the "Holy Place" in Jerusalem. At that point, the last three and a half years of his reign will begin. But before this, he is busy making war, conquering other kingdoms and establishing his domain. This is perhaps why the Book of Revelation says that one of the reasons the world marvels at the Antichrist is because of his war-making capability in Revelation 13:4. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying Who is like unto the beast? Who is able to make war with him?[513]

So, in other words, Daniel 7 represents the Antichrist's prewars, in which he is represented by the fourth beast. Daniel 11:36–45 describes the wars of the Antichrist:

> And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard *the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.* But in his estate shall he honor the god of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things. Thus, shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and *shall divide the land for gain*. And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter into the glorious land, and many countries shall be overthrown: but these shall

[513] White, *False Christ*, 218.

> escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Daniel 11 ultimately links Daniel 7 to Revelation 13, wherein the Antichrist has conquered the whole world and is represented by

> [t]he beast having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And *all* that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world. (Revelation 13:1–8)

In Revelation 13, there are two beasts: one with ten horns and one with two horns. In the Old Testament, Israel has been divided into two kingdoms: the ten-tribed northern house of Israel and the two-tribed

southern house of Judah. *If* the Bible is only "about" Israel, could these "beast" kingdoms possibly be the corrupted houses of Israel and Judah by Satan himself in the end times, what commentators call the "deep state"?

According to Revelation 17:3–18:

> So he carried me [John] away in the spirit into the wilderness: and I saw a woman sit upon *a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns*. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. *The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and <u>they that are with Him are called, and</u> <u>chosen, and faithful</u>.*

> And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. *And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.*

What color is the beast now?	Scarlet (red)
Who is "red" in the Bible?	Esau
Who is Esau?	Esau is the brother of Jacob (Israel) and father of Edom.
Who is Edom?	Edomites are the descendants of Esau.
Who had the "head" wound?	"Judah"
Who came back to life?	"Nation of the Jews," that is, "Israel" by President Truman
Who will be laid desolate?	"Judah"

> According to Isaac's statement to Esau in Genesis 27:39–40:
>
> Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and *it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck*. [Mystery Babylon?)

Some scholars have suggested that because of the color of the beast, the beast is Communism, which is Jewish by nature because of the Bolshevik history of Communism.[514] According to Frank L. Britton:

[514] Frank L. Britton, *Behind Communism, Updated, Revised and Expanded, 1917–2010* (Ostara Publications, 2016).

> *Communism grew out of the wellspring of Judaism in the East, and was merely an expression of a larger issue which faces the world: that of ethno-centric Jewish Supremacism and its desire to control the social ordering of all other peoples on earth.* Although the Soviet Union has disappeared, the ideology which underpinned that state— namely the idea of state-engineered economic and social egalitarianism—lives on, and indeed is stronger than ever before, especially in the so-called "anti-Communist" states of Western Europe and North America. Winston Churchill call Communism, "a worldwide conspiracy for the overthrow of civilization and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality." This sums up perfectly the ideology which even today, more than two decades after the USSR's collapse, forms the basis of the prevalent spiritual and political sickness which infests the Western World.[515]

Mr. Britton continues:

> *It is the ideology of equality and subservience to Jewish Supremacism which characterized Communism, which forms the basis of present-day liberal thought.* It is this ideology which seeks to disarm, slander, and attack those Europeans who seek to maintain their nations for their own people and race. *It is the ideology which seeks to flood the First World—and the First World only—with "immigrants" from the Third World.* It is also the same ideology which, while demanding that the white West be "multicultural," stridently demands that Israel be a "Jews-only" state, and that propagates Jewish isolation and ethnic identity outside of Israel. *Left unchecked, this ideology will succeed in its ultimate aim of destroying Western Civilization, i.e. The Christian West.*[516]

On Thursday, January 10, 1963, the Honorable A. S. Herlong Jr. of Florida in the House of Representatives read and included in the *record*

[515] Ibid., 1.

[516] Ibid., 1–2.

under *unanimous consent* the list of current Communist goals from W. Cleon Skousen's 1958 "The Naked Communist":

1. U.S. acceptance of coexistence as the only alternative to atomic war.

2. U.S. willingness to capitulate in preference to engaging in atomic war.

3. Develop the illusion that total disarmament [by] the United States would be a demonstration of moral strength.

4. Permit free trade between all nations regardless of Communist affiliation and regardless of whether or not items could be used for war.

5. Extension of long-term loans to Russia and Soviet satellites.

6. Provide American aid to all nations regardless of Communist domination.

7. Grant recognition of Red China. Admission of Red China to the United Nations.

8. Set up East and West Germany as separate states in spite of Khrushchev's promise in 1955 to settle the German question by free elections under supervision of the U.N.

9. Prolong the conferences to ban atomic tests because the United States has agreed to suspend tests as long as negotiations are in progress.

10. Allow all Soviet satellites individual representation in the United Nations.

11. Promote the United Nations as the only hope for mankind. If its charter is rewritten, demand that it be set up as a one-world government with its own independent armed forces. (Some Communist leaders believe the world can be taken over as easily by the U.N. as by Moscow. Sometimes these two centers compete with each other as they are now doing in the Congo.)

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12. Resist any attempt to outlaw the Communist Party.

13. Do away with all loyalty oaths.

14. Continue giving Russia access to the U.S. Patent Office.

15. Capture one or both of the political parties in the United States.

16. Use technical decisions of the courts to weaken basic American institutions by claiming their activities violate civil rights.

17. Get control of the schools. Use them as transmission belts for socialism and current Communist propaganda. Soften the curriculum. Get control of teachers' associations. Put the party line in textbooks.

18. Gain control of all student newspapers.

19. Use student riots to foment public protests against programs or organizations which are under Communist attack.

20. Infiltrate the press. Get control of book-review assignments, editorial writing, policy making positions.

21. Gain control of key positions in radio, TV, and motion pictures.

22. Continue discrediting American culture by degrading all forms of artistic expression. An American Communist cell was told to "eliminate all good sculpture from parks and buildings, substitute shapeless, awkward and meaningless forms."

23. Control art critics and directors of art museums. "Our plan is to promote ugliness, repulsive, meaningless art."

24. Eliminate all laws governing obscenity by calling them "censorship" and a violation of free speech and free press.

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25. Break down cultural standards of morality by promoting pornography and obscenity in books, magazines, motion pictures, radio, and TV.

26. Present homosexuality, degeneracy, and promiscuity as "normal, natural, healthy."

27. Infiltrate the churches and replace revealed religion with "social" religion. Discredit the Bible and emphasize the need for intellectual maturity which does not need a "religious crutch."

28. Eliminate prayer or any phrase of religious expression in the schools on the ground that it violates the principle of "separation of church and state."

29. Discredit the American Constitution by calling it inadequate, old-fashioned, out of step with modern needs, a hindrance to cooperation between nations on a worldwide basis.

30. Discredit the American Founding Fathers. Present them as selfish aristocrats who had no concern for the "common man."

31. Belittle all forms of American culture and discourage the teaching of American history on the ground that it was only a minor part of the "big picture." Give more emphasis to Russian history since the Communists took over.

32. Support any socialist movement to give centralized control over any part of the culture—education, social agencies, welfare programs, mental health clinics, etc.

33. Eliminate all laws or procedures which interfere with the operation of the Communist apparatus.

34. Eliminate the House Committee on Un-American Activities.

35. Discredit and eventually dismantle the FBI.

36. Infiltrate and gain control of more unions.

37. Infiltrate and gain control of big business.

38. Transfer some of the powers of arrest from the police to social agencies. Treat all behavioral problems as psychiatric disorders which no one but psychiatrists can understand [or treat].

39. Dominate the psychiatric profession and use mental health laws as a means of gaining coercive control over those who oppose Communist goals.

40. Discredit the family as an institution. Encourage promiscuity and easy divorce.

41. Emphasize the need to raise children away from the negative influence of parents. Attribute prejudices, mental blocks, and retarding of children to suppressive influence of parents.

42. Create the impression that violence and insurrection are legitimate aspects of the American tradition; that students and special-interest groups should rise up and use "united force" to solve economic, political, or social problems.

43. Overthrow all colonial governments before native populations are ready for self- government.

44. Internationalize the Panama Canal.

45. Repeal the Connally reservation so the United States cannot prevent the World Court from seizing jurisdiction [over domestic problems. Give the World Court jurisdiction] over nations and individuals alike.

So how many of the above-stated Communist objectives have been achieved since 1963? Why are the younger generations of the world more apt to be Socialist? Is the whole world turning "scarlet red"? Is it our turn for a "Bolshevik Revolution" in America?

In 2020 America, how many Socialists/Communists are running as Democrats are running for president? Be careful. According to Ayn Rand:

> There is no difference between Communism and Socialism. Except in the means of achieving the same ultimate end: Communism purposes to enslave men by force. Socialism—by vote. It is merely the difference between murder and suicide.

As President Trump has stated to the United Nations on September 19, 2017, Venezuela is a prime example of how Socialism works and where it ends up. Look at their situation today. The United States may have to intervene, except it is being "protected" by Russia and China.

If Communism is the beast of Revelation 17 and Moscow, which sits on seven hills, is the capital of Communism—has been since 1917—and controls the Northern Hemisphere (i.e., eastern Europe), with Beijing controlling the Eastern Hemisphere (i.e., China and the Third World) and New York City controlling the Western Hemisphere (i.e., England and Western Europe), *then* Esau has thrown off Jacob's yoke and is attempting to retake his inheritance. According to Dr. Angelo Rapport:

> There was not a political organization in the vast (Russian) Empire which was not influenced by the Jews or directed by them; the Social-Democrats, the Revolutionary Socialist Parties, the Polish Socialist Party, all counted Jews among their directors; Plehve was perhaps right when he said that the combat for political emancipation in Russia and the Jewish question were practically identical.[517]

According to Vicomte Leon De Poncins:

> Bolshevism (Judaism), this symbol of chaos and of the spirit of destruction, is above all an Anti-Christian and Anti-Social Conception. This present destructive tendency is clearly advantageous for only one national and religious entity: Judaism. The fact that Jews are the most active element in present day revolutions as well as in revolutionary socialism, that they draw to themselves the power forced from the peoples of other nations by revolution, is a fact in itself, independent of the question

[517] Angelo Rapport, *The Pioneers of the Russian Revolution* (PDF).

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of knowing if that comes from organized worldwide Judaism, from Jewish Free Masonry or by an elementary evolution brought about by Jewish national solidarity and the accumulation of the capital in the hands of Jewish bankers. The contest is becoming more definite. The domination of revolutionary Judaism in Russia and the open support given to this Jewish Bolshevism by Judaism the world over finally clear up the situation, show the cards and put the question of the battle of Christianity against Judaism, of the National State against the International, that is to say, in reality, against Jewish World Power.[518]

According to Rabbi Harry Waton:

The Communist soul is the soul of Judaism. Hence it follows that, just as in the Russian revolution the triumph of Communism was the triumph of Judaism, so also in the triumph of fascism will triumph Judaism.[519]

According to David R. Francis:

The Bolshevik leaders here, most of whom are Jews and ninety percent of whom are returned exiles, care little for Russia or any other country, but are internationalists, and they are trying to start a worldwide social revolution.[520]

According to *L'Illustration* dated September 14, 1918:

When one lives in contact with the functionaries who are serving the Bolshevik Government, one feature strikes the attention, which, is almost all of them are Jews. I am not at all anti-Semitic; but I must state what strikes the eye: everywhere in Petrograd, Moscow, in provincial districts, in commissariats, in district offices, in Smolny, in the Soviets, I have met nothing but Jews and again Jews . . . The more one studies the revolution the more

[518] Vicomte Leon De Poncins, *The Secret Powers behind Revolution* (PDF), 140.

[519] Rabbi Harry Waton, *A Program for the Jews and Humanity* (PDF), 143–44.

[520] David R. Francis, *Russia from the American Embassy* (PDF), 214.

> one is convinced that Bolshevism is a Jewish movement which can be explained by the special conditions in which the Jewish people were placed in Russia.
>
> According to the *American Hebrew* dated September 10, 1920:
>
> The Bolshevist revolution [the 1917 Russian Revolution] was largely the outcome of Jewish idealism.
>
> According to the *Jewish Chronicle* dated September 22, 1922:
>
> The Bolshevist officials of Russia are Jews. The Russian Revolution with all its ghastly horrors was a Jewish movement.

Ultimately, these same people ended up in the State of *Israel*. Check the lineage of the *prime ministers* and *presidents of Israel*. You will be surprised to find that many of them have Bolshevik backgrounds. By the way, Jerusalem sits on seven hills as well.

With regard to the house of Judah, remember Daniel 9:24–27:

Seventy weeks are determined upon thy people and upon thy holy city:

1. To finish the transgression, and
2. To make an end of sins, and
3. To make reconciliation for iniquity, and
4. To bring in everlasting righteousness, and
5. To seal up the vision and prophecy, and
6. To anoint the Most Holy.

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street

shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall:

1. Messiah be cut off, but not for Himself: and
2. The people of the prince that shall come shall destroy the city and the sanctuary; and
3. The end thereof shall be with a flood, and
4. Unto the end of the war desolations are determined.

> And He shall confirm the Covenant with Many for one week: and
>
> In the midst of the week He shall cause the sacrifice and the oblation to cease, and
>
> For the overspreading of abominations, He shall make it desolate, even until the consummation, And that determined shall be poured upon the desolate.

Kenneth Schortgen, in his book *The Israel Deception*, believes that *the entire prophecy of Daniel 9:24–27 covers a period of seventy consecutive weeks*. He states:

> Logic requires that 70 weeks refers to one consecutive block of time, in other words, to 70 straight sequential weeks. The truth is, there is no example in the Bible of a stated time period starting, stopping, and then starting again. All Biblical references to time are consecutive:

1. 40 days and 40 nights (Genesis 7:4);
2. 400 years in Egypt (Genesis 15:13);
3. 70 years of captivity (Daniel 9:2); etc.

> *In Daniel's prophecy, the 70 weeks were to begin during the rule of the Persians and continue to the time of Christ.*[521]

Schortgen further states that "Jesus Christ ceased the Old Covenant ways of sacrifice and oblation through His final sacrifice (on the cross), and at the moment of His Resurrection."[522] He further believes that there will *not* be a tribulation temple since Paul has stated in 1 Corinthians 3:16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Most dispensational evangelicals believe that there is gap between the sixty-ninth and the seventieth week of Daniel called the "church age." However, this author does not adhere to that theory. Jesus Christ has fulfilled the new covenant with the many (Israel) when He has been crucified and risen from the dead on the third day.

According to *Matthew 21:17–22*:

> And He [Jesus] left them, and went out of the city into Bethany; and He lodged there. Now in the morning as He returned into the city, He hungered. And when He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when the disciples saw it, they marveled, saying, How soon is the fig tree withered away! Jesus answered and said unto them, *Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.*

Yahshuah states another parable in Matthew 21:33–44, in which He takes the kingdom of Yahweh away from the house of Judah and gives it to the house of Israel:

[521] Kenneth Schortgen, *The Israel Deception*, Kindle Location 468.

[522] Ibid.

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, He sent His servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, He sent other servants more than the first: and they did unto them likewise. But last of all He sent unto them His Son, saying, They will reverence My Son. But when the husbandmen saw the Son, they said among themselves, This is the heir; come, let us kill Him, and let us seize on His inheritance. And they caught Him, and cast Him out of the vineyard, and slew Him. When the Lord therefore of the vineyard cometh, what will He do unto those husbandmen? They say unto Him, *He will miserably destroy those wicked men, and will let out His vineyard unto other husbandmen, which shall render Him the fruits in their seasons.* Jesus saith unto them, *Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?* Therefore say I unto you, The Kingdom of God shall be taken from you [the House of Judah], and given to a nation [the House of Israel] bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Yahshuah spoke another parable with regard to the house of Judah in Luke 13:6–9:

A certain man had a fig tree planted in His vineyard; and He came and sought fruit thereon, and found none. Then said He unto the dresser of His vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto Him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that Thou shalt cut it down.

> Yahshuah pronounces judgment on the house of Judah in Matthew 23:37–39:
>
> O Jerusalem, Jerusalem,
>
> thou that killest the prophets, and
>
> stonest them which are sent unto thee,
>
> how often would I have gathered thy children together,
>
> even as a hen gethereth her chickens under her wings,
>
> and ye would not!
>
> Behold, your house is left unto you desolate.

Jesus warns His true people Israel that the house of Judah will come back to life in Matthew 24:32–35, even though He has cursed it forever in real life:

> Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: [May 14, 1948] So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My Words shall not pass away.

Let us take a moment to review. In summary,

1. Daniel's people are of the house of Judah.
2. Daniel has prophesied the destruction/desolation of the house of Judah.
3. Jesus has come from and to the house of Judah.
4. The mixed house of Judah has rejected Jesus.

5. Jesus has condemned the house of Judah in Matthew 23:37–39.

6. As prophesied by his father, Isaac, Esau/Edom has overthrown Jacob/Israel's yoke and has become a nation-state again.

7. The abomination of desolation stands where it ought not.

8. Remember, Jesus has given the house of Judah forty years to *repent* from the time of His ascension.

9. In AD 70, the Romans under Titus and Vespasian have razed the temple and Jerusalem to the ground.

10. In AD 73, Masada has fallen.

11. Since then, the "Jews" have been kicked out of over one hundred countries until 1948.

12. The time clock on Jesus's prophecies in Matthew 24, Mark 13, and Luke 21 is ticking. Remember, He has told us to *learn* the parable of the fig tree.

What is a biblical generation? Is it 120 years, 100 years, 70 years, 50 years, or 40 years?

August 31, 1897:	The First Zionist Congress in Basel, Switzerland	120 Years
1917:	The Bolshevik Revolution	100 Years
November 2, 1917:	The Balfour Declaration	100 Years
December 30, 1917:	General Allenby taking Jerusalem	100 Years
November 29, 1947:	The UN Partition Plan (Resolution 181)	70 Years
June 7, 1967*:	"Israel" taking Jerusalem	50 Years
November 1977:	Jimmy Carter elected president of the United States	40 Years
April 11, 1987:	The London Agreement signed by "Israel"/Jordan	30 Years

January 20, 2017:	Donald J. Trump becoming president of USA	0 Years
September 23, 2017*:	The Revelation 12 sign of the woman	0 Years
December 6, 2017:	President Trump officially recognizing Jerusalem as the capital of "Israel"	0 Years

* Jubilee years: 1967 (no. 119) and 2017 (no. 120—the last)

How close are we to the return of Jesus Christ? Does the third day (i.e., millennial reign) begin in judgment (i.e., the day of the Lord)?

Whatever you choose to be a "generation"—whether it be 120 years, 100 years, 70 years, 50 years, or 40 years—something has to have happened in 2017. All roads lead there. Oh, by the way, it has been the five hundredth anniversary of the Reformation, and President Trump has been elected as the forty-fifth president of the United States, *different from his fellows*.

Regardless, the great news is that Yahweh is in charge and has already written this history in advance:

> I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: *I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.* (Daniel 7:9–12)

The Antichrist beast system is destroyed, and the lion, the bear, and the leopard lose their dominion but are yet allowed to live for a *time* (twelve months) and a *season* (three months).

CHAPTER 21

"I KNOW THE BLASPHEMY OF THEM WHICH SAY THEY ARE JEWS [JUDAHITES], AND ARE NOT, BUT ARE THE SYNAGOGUE OF SATAN"

PART I: INTRODUCTIONS

According to *The New Strong's Exhaustive Concordance of the Bible*, the term *Jew* is the Hebrew word *Yehuwdah* (no. H3063), which means "the name of five Israelites; *also of the tribe descended from the first, and of its territory, Judah*."[523] The Greek word is *Ioudaios* (no. G2453), which means "in the sense of G2455, which is *Ioudas*, which means, the name of ten Israelites; also *of the posterity of one of them and its region, Juda; belonging to Jehudah*."[524]

According to *Young's Analytical Concordance to the Holy Bible*, the term *Jew* means "a descendant of Judah; and is also the name applied to the subjects of the kingdom of the two tribes after the separation of the ten tribes in 975 B.C."[525]

[523] Strong, *The New Strong's Exhaustive*, H54.

[524] Ibid., G43.

[525] Young, *Analytical Concordance*, 544.

> According to *Smith's Bible Dictionary*, the term *Jew* is
>
> [a] name which was properly applied to a member of the Kingdom of Judah after the separation of the ten tribes. The term first makes its appearance just before the captivity of the ten tribes in II Kings 16:6.[526]

According to *The Complete Word Study Dictionary: Old Testament*, the term *Jew*, which is no. H3063 (*yehudah*), means "a proper noun designating Judah."[527]

According to *Wilson's Old Testament Word Studies*, the term *Jew* means "Judah; *to make oneself a Jew; to become a Jew.*"[528]

With regard to the term *blasphemy*, according to *The New Strong Exhaustive Concordance of the Bible*, the Greek word is no. G988, *blasphemia*, which means, "vilification (especially against God); blasphemy, evil speaking, railing."[529] This is the same word used in Revelation 13:1, 5–6 and 17:3 with regard to the *beasts of Revelation 13 and 17.*

According to *Young's Analytical Concordance to the Holy Bible*, the term *blasphemy* comes from the Greek word *blasphemia*, which means "injurious speaking," as found in Revelation 2:9; 13:1, 5–6; and 17:3.[530]

Who is a Jew, or how does one make oneself a Jew or become a Jew? Let's look at the history of the Jews for a moment. But before we do that, let's review some biblical terms again.

The term *Shemite* or *Semite* comes from the name Shem, Noah's son. According to *The New Strong Exhaustive Concordance of the Bible*, the Hebrew word for *Shem* is no. H8035, *Shem*, which means "a son of Noah (often including his posterity)."[531] The Greek term for *Shem* is no. G4590, *Sem*, which means "a patriarch."[532] According to *Young's Analytical Concordance to the Holy Bible*, the name *Shem* means

[526] Smith, *A Dictionary*, 309.

[527] Baker and Carpenter, *The Complete Word Study*, 424.

[528] Wilson, *Wilson's Old Testament Word*, 233.

[529] Strong, *The New Strong's Exhaustive*, G17.

[530] Young, *Analytical Concordance*, 97.

[531] Strong, *The New Strong's Exhaustive*, H144.

[532] Ibid., G81.

"*name, renown*, a son of Noah, ancestor of Elam Asshur, Arphaxad, Lud, and Aram."[533]

Hence, *Shem and his descendants are known as Shemites or Semites*. Genesis 5:32 is the first place where Shem is mentioned in the Bible as a part of Adam's family record. Genesis 10:21–31 gives us Noah's family record with Shem's descendants, and Genesis 10:24 verifies that Eber was a direct descendant of Shem.

This leads us to the term *Hebrew*. According to *The New Strong Exhaustive Concordance of the Bible*, the Hebrew word for *Hebrew* is no. H5680, *Ibriy*, which refers to "an Eberite or descendant of Eber, which is #H5677, *Eber*, which is the name of two patriarchs."[534] According to *Young's Analytical Concordance to the Holy Bible*, the name *Eber* means "a shoot; a great-grandson of Shem; this name seems used as a patronymic denoting the descendants of Eber."[535] Also, the term *Hebrew* means "belonging to Eber; patronymic of Abraham and his offspring."[536] As previously stated, Genesis 10:21 specifically states that Eber is a descendant of Shem, who is one of Noah's three sons. Genesis 14:13a is the first place where the word *Hebrew* is used:

> And there came one that had escaped, and told *Abram the Hebrew.*

Thus, the descendants of Abraham (Abram) will be Hebrews, not "Jews." By definition, the word *Hebrew* can be traced back to Eber and no further.

We know that the promises are to Abraham, Isaac, and Jacob (Israel), which leads us to the term *Israelites*. According to *The New Strong Exhaustive Concordance of the Bible*, the Hebrew name for *Israel* is no. H3478, *Yisrael*, which means "he will rule (as) God: a symbolic name of Jacob; also of his posterity: Israel."[537] According to *Young's Analytical Concordance to the Holy Bible*, the name *Israel* means "ruling with God; the new name given to Jacob."[538] Also, the name *Israelite* means "one belonging to the tribes of Israel."[539] It can also

[533] Young, *Analytical Concordance*, 876.

[534] Strong, *The New Strong's Exhaustive*, H102.

[535] Young, *Analytical Concordance*, 287.

[536] Ibid., 473.

[537] Strong, *The New Strong's Exhaustive*, H61.

[538] Young, *Analytical Concordance*, 522.

[539] Ibid., 529.

mean "prince of God." Genesis 35:10 is the first place where the name *Israel* is used:

> And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but *Israel shall be thy name: and He called his name Israel*.

By definition, the names *Israel* and *Israelite* begin with Jacob and continue forward from that point. These names do not exist before Jacob's name change. Hence, the twelve sons of Jacob and their descendants have become known as *Israelites* (also as *the children of Israel*); and together, they have formed the *nation(s) of Israel*.

As a point of clarification, the twelve-tribed nation of Israel has been split into two separate kingdoms (Israel and Judah) after the time of Solomon (1 Kings 11 and 12). The name *Israel* then refers to the northern house of Israel, which is composed of ten tribes. The name *Judah* then refers to the southern house of Judah, which is composed of two tribes (Judah and Benjamin).

So, who is a true Jew? As previously discussed, the Hebrew word for *Jew* is Strong's no. H3063, *Yehudah*, which means "Judahite or of the tribe of Judah." Second Kings 16:6 is the first place where the name *Jew* is used:

> At that time, Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

In Ezra 5:1, the King James Version translates the Hebrew word *Yehud* (no. H3061) as *Judah*, which is correct. However, In Ezra 5:8, the King James Version translates the same Hebrew word as *Judaea*. Thus, the KJV translates one Hebrew word two different ways in these two verses. The word *Yehud* should be translated as *Judah* consistently. Thus, when God has split the kingdom of Israel in two, those of the kingdom of Israel have been called *Israelites*, and those of the kingdom of Judah have been called *Judahites*. It is interesting to note that under the heading of "A Brief History of the Terms for Jew" in the 1980 *Jewish Almanac* is the following:

> Strictly speaking, it is incorrect to call an Ancient Israelite a "Jew" or to call a contemporary Jew an "Israelite" or a "Hebrew." (p. 3)

With regard to the history of the Jews during the Hasmonaean period (142–63 BC), when "Israel" has been ruled by secular kings/high priests, in 134 BC, John Hyrcanus I—the son of Simon and thus the first Hasmonaean of the next generation—has become the leader. From 134 to 104 BC, he has done two things:

1. Hyrcanus I resolved the conflict with the Seleucid Empire by agreeing to their demands.

2. He captured Samaria and Idumea and *forcibly converted and circumcised the Idumeans*. By doing so, he merged the land of Judah with the land of Idumea, thus creating the area known in the Bible as *Judaea*, and the people known as *Judaeans*. Herod the Great and his dynasty were Idumean.[540]

When Rome has ruled the area, it is known as *Judaea and is no longer called Judah. Thus, the inhabitants are called Judaeans.* As previously stated, the Greek word for *Jew* is Strong's no. G2453, *Ioudaios*, which means "belonging to a country-Jehudah, of Juda."[541] The original Greek matches with Hebrew, that is, *Judah/Judahite*, not *Jew*. Thus, the term *Jew* refers to the Babylonian culture that has been brought back into Judaea after the captivity; it has nothing to do with the people of the house of Judah. Jesus is a Judahite, not a Jew. Those who follow the oral traditions of the Babylonian religion called Judaism are known as Jews.

> According to Benjamin Freeman, in his book *Facts Are Facts*:
>
> *When the word "Jew" was first introduced into the English language in the 18th Century, its one and only implication inference was "Judaean."* However, during the 18th, 19th,

[540] Bruce N. Fisk, "Second Temple Judaism: A Brief Historical Outline Part Three," westmont.edu, accessed July 30, 2017, http://www.westmont.edu/-fisk/Articles/jewhistc.htm.

[541] Strong, *The New Strong's Exhaustive*, G43.

> and 20th Centuries, a well-organized and well-financed international "pressure group" created a "secondary meaning" for the word "Jew" among the English-speaking peoples. This "secondary meaning" for the word "Jew" bears no resemblance to the original meaning.

By the way, all the disciples/apostles are from the tribe of Benjamin, including Paul, with the exception of Judas. Guess what he is? An Edomite mixture. How do we know? He is from the town of Iscariot. If one reads the Gospels very carefully, Jesus has been careful not to venture into their territory.

So with the above definitions, the term used in modern translations of the Bible should be translated as "Judahite," not "Jew." The King James Version even uses the term *Jew*. So how has this happened and why? Has it started with the Scofield Reference Bible by chance? Who has written and financed his venture? Who has seized control of the publishing houses since 1917? When has "Mystery Babylon" come on the world scene? When has the Bolshevik Revolution occurred? Have sixty-six million Russian Christians been murdered/starved to death by the Bolsheviks under the different Communist regimes? How many Christians have been murdered during World War II? The Cold War? By the same people group, no less. What is the first European Christian nation to fall? What is the second? How has Western civilization deteriorated? Who follows the Babylonian Talmud and gives lip service to the Mosaic law? What does the Talmud truly say about Christians? Who are the "chosen people"? What are "chosen people" of the Lord God supposed to act like? Christians, perhaps? What or who is a true Christian? People are afraid to answer these questions, and others as well, for the same reason listed in the Bible in John 7:13 and 20:19—for fear of the Jews. The apostle John has called them in his First Epistle *Antichrist*.

Remember, *the beast of Revelation 17 is scarlet (i.e., red). Is it Edomite in origin? Remember, Esau is red and the father of the Edomites. Is the beast Jewish as well? Or is it Mystery Babylon the Great (i.e., Jerusalem)?*

> According to *Encyclopedia Biblica*, volume 2, column 1187:
>
> *The Edomites are part of Jewry.* The scientist and historian Dr. David Davidson wrote, "Indeed the

> Edomites later became completely absorbed in Jewry and under their aggressive intrusion the Jews became racially the medium of expression for the Edomite ideal for which Herod the Great had first given political formation. The Edomite intrusion into Judaism *at every historical point of contact* is fully discussed in the volumes of the Cambridge Ancient History.
>
> According to *The Jewish Encyclopedia, 1925 Edition*, volume 5, page 41:
>
> Edom is in modern Jewry.

Remember the seven times judgment of the Lord God of the house of Judah and on Babylon, which has started in 604 BC (-2,520 years = 1916 + 1 [no year 0] = 1917). That means that something significant has to have happened with regard to each that year:

The House of "Judah"

November 2, 1917:	The Balfour Declaration addressed to Lord Rothschild establishing a "Jewish" state in Palestine
December 30, 1917:	General Allenby taking Jerusalem from the Ottoman Empire

Mystery Babylon the Great

1917:	The Jewish Bolshevik Revolution
	The murder of the czar of Russia and his family in a blood ritual
	The takeover of Christian Russia
	The beginning of the destruction of Christian Germany

This author does not dispute that the land now called Palestine belongs to Yahweh (as does the whole earth). However, Yahweh—as set out in a previous chapter—has stated that true Israel will live in the isles, live north and west of Palestine, go by a new name, speak a new language, and so on.

On the other hand, according to Fred Robertson, do the "Jews" fulfill any of the following promises as related to true Israel? You be the judge. If not, then who is the "Israel" that is occupying the land of Palestine now?

1. *Have the Jews blessed all the nations of the earth?*

   Genesis 12:3, 22:18

2. *Are the Jews circumcised in heart?*

   Deuteronomy 10:16, 30:6; Romans 2:28–29; Philippians 3:3; Colossians 2:9–11

3. *Have the Jews ever glorified Jesus Christ, and has He been recognized by the Jewish nation?*

   Isaiah 41:16, Luke 1:32, 7:16

4. *Do the Jews declare that Jesus Christ is the Lord God of Israel of the Old Testament?*

   Isaiah 43:10, 12; 44:8; 49:3–6; 52:6; Acts 1:8

5. *Do the Jews show forth the praise of Jesus Christ?*

   Isaiah 43:21

6. *Have the Jews carried the Gospel to all the world and witnessed for Jesus Christ and held the Bible open?*

   Genesis 28:14; Isaiah 43:10, 44:21, 49:3–6; Acts 1:8

7. *Do the Jews have God's Spirit and the Word of God in their mouth and their uttermost being?*

   Isaiah 59:21

8. *Has the new covenant been written only to the Jews? The Bible states that it has been made with the house of Israel and the house of Judah.*

   Jeremiah 31:31–33, Matthew 26:28, Hebrews 8:8

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9. *Are the Jews the sheep of Israel?*

   Ezekiel 34:11–12; Psalm 78:52, 95:1, 6–7; Isaiah 53:6; John 10:22–27; Matthew 15:24

10. *Are the Jews the children of God scattered abroad?*

    John 7:35, 10:16, 11:52

11. *Is Jesus Christ glorified in the Jews?*

    Isaiah 49:3, Romans 8:29–30, 9:4, 11:1–2

12. *Are the Jews servants of God?*

    Isaiah 41:8, 43:8, 49:3

13. *Are the Jews a holy nation, a chosen generation, a royal priesthood, a peculiar people?*

    Exodus 19:5–6; Deuteronomy 14:2, 7:6; 1 Peter 1:1–2, 2:9–10

14. *Are the Jews the great characters mentioned in the great faith chapter of Hebrews 11? (*Not *one was a Jew.)*

15. *Are the Jews a "righteous nation"?*

    Isaiah 26:2

16. *Are the Jews bringing forth the fruits of the kingdom?*

    Hosea 14:8, Matthew 21:43

17. *Are the Jews kind to strangers?*

    Leviticus 19:33–34, Matthew 25:31–46

18. *Are the Jews called the "sons of the living God"?*

    Hosea 1:10

19. *Do the Jews claim to be "not God's people"?*

    Hosea 1:10

20. *Do the Jews have all of God's Word?*

    Deuteronomy 33:4, Psalm 147:19–20, Romans 9:3–5

21. *Are the Jews a great and mighty nation?*

    Genesis 18:18

22. *Are the Jews today innumerable as the stars of heaven and as the sand of the seashore?*

    Genesis 22:17, Hosea 1:10

23. *Do the Jews possess the gates of their enemies?*

    Genesis 22:17, 24:60

24. *Are the Jews a nation and a company of nations?*

    Genesis 35:11, 48:49

25. *Will the Jews push all the people together to the ends of the earth?*

    Deuteronomy 33:17

26. *Are the Jews above all the people on the face of the earth?*

    Deuteronomy 7:2, 12:2; Psalm 135:4; Amos 3:2

27. *Have the Jews ever dwelled alone in a home appointed by God?*

    Numbers 23:9; Deuteronomy 29:28; 2 Samuel 87:10; 1 Chronicles 17:9; Jeremiah 3:18, 16:13; Ezekiel 36:24; Acts 17:26

28. *Have the Jews a navy or naval power?*

    Numbers 24:7, Isaiah 60:5, 9

29. *Did or will the Jews eat up the nations, their enemies?*

    Numbers 24:8

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30. *Are the Jews God's battle ax?*

    Numbers 24:8–9, Isaiah 41:15–16, Jeremiah 51:20–23

31. *Are the Jews feared by all nations?*

    Deuteronomy 2:25, 28:10

32. *Are the Jews a mighty nation, crushing and grinding to powder all who oppose them?*

    Daniel 2:44, Matthew 21:44

33. *Have the Jews inherited the "Gentiles"?*

    Isaiah 54:3

34. *Is it possible to count one-fourth of the Jews or all of them?*

    Numbers 23:10

35. *Are the Jews the rod of God's inheritance?*

    Psalm 135:4, Isaiah 19:25

36. *Do the Jews today have an earthly king of the lineage of David ruling over them? If they are Israel, then a Davidic king must be among them somewhere.*

    Psalm 89:27–29, 35–37; Jeremiah 33:17

37. *Are the Jews called today through Isaac (Isaac's sons or Saxons)?*

    Genesis 35:11, Amos 7:16, Romans 9:7, Hebrews 11:18

38. *Will the Jews say that they have lost their lineage or identity?*

    Deuteronomy 32:26; Jeremiah 50:6–7; Hosea 1:9–10, 2:6, 8:8, 9:17; Isaiah 1:3, 42:19

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39. *Do the Jews have a new name and a new language today?*

    Isaiah 28:11, 62:2, 65:15; Hosea 1:10; Acts 11:26; Romans 9:25–26; 1 Peter 2:10

40. *If the Jews are Israel, how can the blessings promised to specific and separate tribes in Genesis 48 and 49 and in Deuteronomy 33 come about? Won't they have to be separate nations? Note the time of fulfillment.*

    Genesis 48–49; Acts 2:16–17; Hebrews 11:1–2; 1 Peter 1:3, 5, 18, 20; 1 John 2:18, Jude 17–19

41. *Are the heathen nations aligned against the Jews only?*

    Psalm 83, Joel 3:9

42. *Are the Jews a hidden people?*

    Psalm 83:4, Isaiah 3:9

43. *Are the Jews described nationally as a great lion?*

    Genesis 49:9, Numbers 23:24, 24:9

44. *Have the Jews delivered Jerusalem in 1917?*

    Leviticus 26:18–28; Psalm 95:10; Daniel 12:11–12; Ezekiel 4:6 Haggai 2:18–19, 22; Matthew 24:34; Luke 21:24; Hebrews 3:9–10; Revelation 2:3, 12:1–14.

45. *Are the Jews the house of Israel and the house of Judah—two nations and families?*

    Ezekiel 37, Jeremiah 3:18, 31:31, 33:24

46. *Are the Jews called "great"?*

    Genesis 12:2

47. *Have the Jews released those in slavery?*

    Isaiah 42:7, 58:6

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48. *Have the Jews colonized any people?*

    Genesis 28:14, Isaiah 35:1, 49:8

49. *Are the Jews an island people?*

    Isaiah 24:14, 41:1, 43:4–10, 49:1, 19; Jeremiah 23:8, 31:10

50. *Do the Jews recognize Jesus Christ as God? (Yahweh said Israel will.)*

    Isaiah 43:10, 12; 52:6; Matthew 1:23; Luke 1:68; John 9:28; Acts 3:14; 1 Timothy 3:16

So, are the Jews God's chosen people? Or is this the *strong delusion* spoken of by Paul in 2 Thessalonians 2:11? According to Revelation 13:3:

> And I [John] saw one of his heads as it were wounded to death; and his deadly wound was healed; and *All the world wondered after the beast*.

Christians are *wondering* after a beast called "Israel" under another Gospel called *Christian Zionism*. According to Stephen Sizer:

> In general terms, Zionism may be defined as "the national movement for the return of the Jewish people to their homeland and the resumption of Jewish sovereignty in the Land of Israel." The term "Zionism" was first coined in 1892 by Nathan Birnbaum, then a student in Vienna. A year later in 1893, he published a booklet entitled, *The National Rebirth of the Jewish People in Its Homeland as a Means of Solving the Jewish Problem*, in which he advocated Jewish nationalistic ideas that Theodor Herzl was to later expound in *A Jewish State*, published in 1896.[542]

[542] Stephen Sizer, *Christian Zionism: Road-Map to Armageddon?* (Downers Grove, IL: IVP Academic, 2004), 17–18.

He continues:

> At the First World Zionist Congress, which Herzl convened in Basle a year later, in 1897, he and Birnbaum articulated the deep longings of many Jewish people for their own homeland. *Various strands of Zionism emerged in the early Twentieth Century including Practical, Socialist, and Communist. The most recent and probably most destructive form to appear is known as Messianic Zionism*.[543]
>
> *Equating Arabs with the ancient Amalekites, and convinced they have a divinely ordained mandate to carry out ethnic cleansing of the Palestinians from Israel, religious Zionists have been in the forefront of the illegal occupation of Palestinian land, attacks on Muslims and mosques and the systematic expansion of the West Bank settlements, especially in places like Arab East Jerusalem and Hebron*.[544]
>
> *. . . The contemporary Christian Zionist movement emerged only after 1967, alongside Messianic Zionism, in part in reaction to the widespread criticism Israel has endured over the last thirty-five years . . . Walter Riggans interprets the term [Christian Zionism] in an overtly political sense as "any Christian who supports the Zionist aim of the sovereign State of Israel, its army, government, education, etc., but it can describe a Christian who claims to support the State of Israel for any reason*."[545]

Christian Zionists worship *Israel*, *not Yahweh* of the Bible.

Remember, who controlled Palestine between the Greek and the Roman Empires? The Hasmonaean Dynasty of seven Israeli high priests/kings called "Israel". The house of Israel was evicted by the Lord God by the Assyrians from 745 to 722 BC, *never* to return to Palestine. However, the Jews came back to the land as the Hasmonaean Dynasty known as Israel and then came back to life as well as in

[543] Ibid., 18.

[544] Ibid.

[545] Ibid., 19.

1917 as the Bolshevik Revolution and officially in 1948 as the State of Israel. Originally, it was supposed to be called "the State of the Jews," but President Truman changed the title of the nation to "the State of Israel." On May 14, 1948, the United States and then the USSR recognized the State of Israel as a nation at the United Nations. A nation was born in a day.

Esau has retaken his inheritance, but for how long? How long will Yahweh allow them to stay in His land? Or is she the great whore of Revelation 17:1–6?

> The Great Whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he [the angel] carried me [John] away in the spirit *into the wilderness*: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. *And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her,* I [John] wondered with great admiration.

If the Bible is only about Israel, that is, the house of Israel and the house of Judah, with the true Gentile nations that interact with Israel, *then* what color is missing from this woman, the whore of Babylon? According to Exodus 28:5, the high priest has worn "gold, and blue, and purple, and scarlet, and fine linen." The whore is missing the color blue. The Mosaic religion has been corrupted when the house of Judah has gone into Babylon, and the Pharisaic religion that has come out is called "Judaism." According to Rabbi Stephen Wise, "The return from Babylon and the introduction of the Babylonian Talmud, marked the end of Hebrewism and the beginning of Judaism." That means that the woman in Revelation 12 represents the true Israel, while this whore in Revelation 17 represents a false Israel.

Some scholars have equated the whore of Babylon with the Roman Catholic Church for the simple reason that the cardinals wear scarlet and purple. Well, that could be true as well, for out of Catholicism has come Protestantism. However, where has Catholicism come from? How has it come about? There is a saying "Roman Catholicism is Judaism for Gentiles." I find that rather thought provoking considering that the Jews have infiltrated the New Testament church and thereafter surreptitiously entwined their "doctrines of the elders" with those of Jesus Christ's. The state church has come about as a result of Constantine, as has formal "solar worship." So Judaism and paganism are blended together. I suggest that one compare and contrast both religions. You might be surprised of what you find.

But according to Rabbi Louis Finkelstein, in his *The Pharisees: The Sociological Background of Their Faith*, we do know where Judaism has come from:

> Pharisaism became Talmudism. Talmudism became Medieval Rabbinism. Medieval Rabbinism became Modern Rabbinism and Judaism, but throughout these changes in name, the spirit of the ancient Pharisees survived unaltered from Palestine to Babylonia to North Africa, Sicily, Spain, France, and Germany. From there, to Poland and Russia and Eastern Europe . . . and ultimately to the world at large, [concentrated in the State of Israel and the United States of America].

So where does Mystery Babylon reside? By the way, the Eastern Orthodox Church has always considered the whore of Babylon to be Jerusalem. Babylon has three major cities/states from which its power emanates:

1. The Vatican (religious power—Chrislam, 2019)
2. London (economic power—both Western and Sharia finance)
3. Washington DC (political/military power)

All three have an obelisk of Osiris and a dome of Isis.

However, these three power centers are all controlled by Mystery Babylon Jerusalem. For example:

1. The Second Vatican Council, which was held from October 11, 1962 to December 8, 1965, absolved the Jews of crucifying Jesus Christ. This negates John 19:16:

   > Then delivered [*peradidomi*] he [Pilate] Him [Jesus] unto them *[the chief priests/Pharisees/Jews] to be crucified. And they [the chief priests/Pharisees/Jews] took Jesus.*

   So who owns the Vatican? By the way, the Rothschilds loaned vast sums of money to the Vatican.

2. The Rothschilds have controlled London, as well as all the central banks in the world with the exception of North Korea, Iran, and Cuba. They have worldwide control of the usury system, which is against the Lord God's law. They have also implemented a system of Sharia finance for the Muslims.

   So who controls the banking system and London?

3. "Two nations, one heart" is the new slogan for the USA and Israel with regard to sharing everything. Now that Christian Zionists/Jews and the Likud Party are in power, there is nothing to stop this from happening. And they are getting ready to sign a defense pact. With all that being said, why do the Muslims refer to the USA as the "Great Satan" and Israel as the "Little Satan"?

   So, who controls who in this situation? "Israel" perhaps?

Just how long will these relationships last? How long will Yahweh allow Mystery Babylon to exist? What is its destiny?

> According to Obadiah 17–18:
>
> But upon Mount Zion shall be deliverance, and there shall be holiness; and The House of Jacob shall possess their possessions. And The House of Jacob shall be a fire,

and The House of Joseph a flame, and The House of Esau for stubble, and they shall kindle in them, and devour them; and *there shall not be any remaining of the House of Esau; for The LORD hath spoken it.*

And this is prophesied of Yahshuah in Isaiah 63:1–6:

Who is this that cometh from *Edom*, with dyed garments from Bozrah? This that is glorious in His Apparel, travelling in the greatness of His Strength? *I that speak in righteousness, mighty to save.* Wherefore art thou red in Thine Apparel, and Thy Garments like Him that treadeth in the winefat? *I have trodden the winepress alone; and of the people there was none with Me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon My Garments, and I will stain all My Rainment. For the Day of Vengeance is in Mine Heart, and the Year of My Redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto Me; and My Fury, It upheld Me. And I will tread down the people in Mine Anger, and make them drunk in My fury, and I will bring down their strength to the earth.*

Revelation 18:21–24 states:

And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants

> were the great men of the earth; *for by thy sorceries [pharmakeia] were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.*

Mystery Babylon the Great shall be found no more at all, and if *it is of Edomite origin, there shall not be any remaining in the earth.*

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CHAPTER 22

"I KNOW THE BLASPHEMY OF THEM WHICH SAY THEY ARE JEWS [JUDAHITES], AND ARE NOT, BUT ARE THE SYNAGOGUE OF SATAN"

PART II: A SUMMARY OF THEIR SATANIC AGENDA

This one ultimate agenda has been broken up into many smaller agendas that are working surreptitiously in concert against the true people of Yahweh (i.e., the Israel of the Lord God). In the unseen world, we are dealing with the spirit of Antichrist, the fallen angels, and demons (the disembodied spirits of the Nephilim). In the physical world in which we live, we are at war (enmity) with the physical seed of the *nachash* (i.e., the physical seed of Cain). They are biblically known as Kenites, Canaanites, Edomites, and Amalekites and are known today as Ashkenazi Jews (i.e., "them which say they are Jews [Judahites], and are not, but are the synagogue of Satan" [Revelation 2:9]).

Economically, this small people group is currently responsible for the fiat currency debt system, which is based on the petrodollar, besides owning all the central banks (being all Rothschild owned, operated, and subsidized) in every country of the world, minus North Korea, Iran, and Cuba. Yet this people group also owns the majority of communication companies in the world in the form of TV and radio

stations, newspapers, magazines, and publishing houses, as well as Hollywood, entertainment, and pornography.

Religiously, Judaism is the religion of the Pharisees who have come out of the Babylonian Captivity and started "the oral traditions of the elders," that is, the Babylonian Talmud, which has been completed in written form by the fifth century AD. Talmudism has then turned into modern Judaism, which has used a two-pronged attack on the Christian West. In 1897, the First Zionist Congress has been held in Basel, Switzerland; and in 1917, Judaism has turned into the militaristic/political ideology of Bolshevism/Communism, thus destroying Christian Russia in 1917/1918 and taking thirty years and two world wars to destroy Christian Germany. By the way, both WWI and WWII have pitted the United States (Manasseh) and Great Britain (Ephraim) against Germany (Judah). Let that sink in for a minute—the house of Israel versus the house of Judah, just as in the days of the divided kingdom era, *Christian versus Christian and white versus white*.

The ultimate goal of this two-pronged attack is to gain worldwide sympathy toward the "plight" of the "Jew," who has been kicked out of over one hundred countries since AD 70 due to their satanic practices of talmudism and their usurious banking practices, as well as identifying themselves as the "chosen people of God," to establish a new homeland in Palestine, which has already been occupied by Abraham's other children (but that's neither here nor there), which they have done in 1947 on paper by *their* United Nations and physically on May 14, 1948, in the form of the State of Israel, thanks to the United States and the USSR respectively. By the way, the majority of "Israel's" prime ministers and upper echelon are from the former USSR and its satellite states.

Since then (1947/1948), Babylonian *churchianity pastors* have been telling their flocks that the fig tree has blossomed according to the parable spoken by Yahshuah in Matthew 24, Mark 13, and Luke 21. However, anyone with common sense can see that Yahshuah *cursed* the fig tree—a symbol of the house of Judah—forever. However, He states:

> Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that It [His Coming] is near, even at the doors.

So, they are right but in the wrong way. Judgment is coming, and the countdown has begun. However, in the meantime, this synagogue of Satan has control of this world six ways from Sunday because the "church" is asleep and has been rendered useless by their false doctrines and is waiting for a pretribulational rapture to escape what is coming on the earth dwellers.

All throughout history, true Bible-believing Christians (followers of the Way, that is, Yahshuah) have been criticized, ostracized, hunted down, imprisoned, and tortured in the most heinous ways, only to be killed in the vilest and wickedest ways imaginable by the enemies of Jesus Christ. Just read *Foxe's Book of Martyrs*, if you have the stomach for it. And that has been with the technology of their day. Imagine what *they* will do to us today with our technology. We think we are so much *smart*er than our ancestors, or we think that that could never happen again. *Wrong*. Things have been speeded up under the Obama administration. For example, did you know that

1. there are over eight hundred FEMA camps in the United States? (Think closed Walmarts and malls.)

2. FEMA has purchased over 1.6 billion rounds of hollow-point bullets, which are *only* supposed to be used in foreign wars outside the United States, not domestically? (Think that there's only 320 million people in the United States.)

3. FEMA has purchased thirty thousand guillotines, as well as 20,000 guillotine blades from Mexico recently? (Think organ transplants on this one.)

4. FEMA has purchased millions of disposable coffins, which can hold over four human bodies? (So much for personal space.)

Are you *awake* yet? This list is not all-inclusive, but the people responsible historically for Christian persecution have been the following:

1. The Edomite Jews under the Herodians and the Pharisees during the time of Yahshuah and all throughout history, up to and including the present

From AD 70 forward:

2. The Roman Empire, under the emperors, up until the time of Constantine in AD 323, who merged all the sun worship religions with *Christianity* and made *Sunday* the Sabbath, and thereafter by some emperors

3. The *Holy* Roman Catholic Church under the popes, up until and including the last one (no. 112) of St. Malachi's prophecy of the popes

4. Her daughters, the Protestant denominations, which include the Baptists, under their so-called hierarchy of *bishops, elders, and pastors*, that is, *hirelings*

5. Sunni and Shiite Islamists

6. Oppressive Communist dictatorships, such as the USSR, China, and North Korea. (Has Communism really died? What is Judaism? How do the rabbis define *Communism*? When has it all started? Year 1917?)

But after all is said and done and when you have done your own research (as I have), you will find—as I have found—that all roads lead back to Neo-Babylon. Which house of the divided kingdom has been taken captive by Nebuchadnezzar, taken into Babylon, and only come out with just over forty-four thousand people? The other house, which is composed of almost ten million people, has been taken into Assyria and supposedly disappeared forever from the biblical and historical record. Or has *she*?

Unfortunately, Christians today are in the midst of a voluntary "dark age" in that they have allowed themselves to be taught by someone in the pulpit (a wolf in sheep's clothing perhaps?) who claims to have gone to a seminary to learn what his/her/its denomination wants him/her/it to teach and how to use the Bible to promote his/her/its "traditions." They are afraid of the *truth*, as well as being labeled. Our Messiah is *not*. And neither should we. He has called it as He has seen it. For example, He has called the Pharisees "ye brood of vipers." Yes, He has stated that they are of *the* seed of the serpent, "those who say they are Jews and are not." Yes, the same people who have screamed, "Crucify Him! Crucify Him!" and "Let His blood be upon us and on our children!"—those people.

Now because it is politically incorrect to *judge or offend* anyone these days, those same enemies of our Messiah have created even more enemies exponentially over the course of almost two thousand years, even though they have been kicked out of over one hundred different countries during that same period—starting in AD 70. Yet they still have found a way to survive and have thus become our masters. *Esau, for a time, has thrown off the yoke of Jacob.* Evil does have a name and a face, and to my knowledge, true followers of the Way have *never* coexisted with evil. This book has been written in the hopes of bringing the *true Gospel* of Yahshuah, "the *Mashiyach*," to life again and kindle a fire that will burn out our enemies once and for all (*not by a [localized] flood, as in the days of Noe, but by a [worldwide]* fire *this time; think Sodom and Gomorrah on steroids).*

But there is a reason why the Lord God has to burn these tares, for they have entered into a compact together and are of the seed of the serpent. According to "Appendix A: The Secret Covenant against Humanity" of William Guy Carr's *Satan, Prince of This World*, this is *their secret covenant*:

1. An illusion it will be, so large, so vast it will escape their perception.

2. Those who will see it will be thought of as insane.

3. We will create separate fronts to prevent them from seeing the connection between us.

4. We will behave as if we are not connected to keep the illusion alive.

5. Our goal will be accomplished one drop at a time so as to never bring suspicion upon ourselves. This will also prevent them from seeing the changes as they occur.

6. We will always stand above the relative field of their experience for we know the secrets of the absolute.

7. We will work together always and will remain bound by blood and secrecy. Death will come to he who speaks.

8. We will keep their lifespan short and their minds weak while pretending to do the opposite.

9. We will use our knowledge of science and technology in subtle ways so they will never see what is happening.

10. We will use soft metals, aging accelerators and sedatives in food and water, also in the air.

11. They will be blanketed by poisons everywhere they turn.

12. The soft metals will cause them to lose their minds. We will promise to find a cure from our many fronts, yet we will feed them more poison.

13. The poisons will be absorbed through their skin and mouths. They will destroy their minds and reproductive systems.

14. From all this, their children will be born dead, and we will conceal this information.

15. The poisons will be hidden in everything that surrounds them, in what they drink, eat, breathe, and wear.

16. We must be ingenious in dispensing the poisons for they can see far.

17. We will teach them that the poisons are good, with fun images and musical tones.

18. Those they look up to will help. We will enlist them to push our poisons.

19. They will see our products being used in film and will grow accustomed to them and will never know their true effect.

20. When they give birth, we will inject poisons into the blood of their children and convince them it's for their help.

21. We will start early on, when their minds are young, we will target their children with what children love most, sweet things.

22. When their teeth decay, we will fill them with metals that will kill their mind and steal their future.

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23. When their ability to learn has been affected, we will create medicine that will make them sicker and cause other diseases for which we will create yet more medicines.

24. We will render them docile and weak before us by our power.

25. They will grow depressed, slow and obese, and when they come to us for help, we will give them more poison.

26. We will focus their attention toward money and material goods so that they may never connect with their inner self. We will distract them with fornication, external pleasures, and games, so that they may never be one with the oneness of it all.

27. Their minds will belong to us and they will do as we say. If they refuse, we shall find ways to implement mind-altering technology into their lives. We will use fear as our weapon.

28. We will establish their governments and establish opposites within. We will own both sides.

29. We will always hide our objective but carry out our plan.

30. They will perform the labor for us and we shall prosper from their toil.

31. Our families will never mix with theirs. Our blood must be pure always, for it is the way.

32. We will make them kill each other when it suits us.

33. We will keep them separated from the oneness by dogma and religion.

34. We will control all aspects of their lives and tell them what to think and how.

35. We will guide them kindly and gently letting them think they are guiding themselves.

36. We will foment animosity between them through our factions.

37. When a light shall shine among them, we shall extinguish it by ridicule, or death, whichever suits us best.

38. We will make them rip each other's hearts apart and kill their own children.

39. We will accomplish this by using hate as our ally, anger as our friend.

40. The hate will blind them, and never shall they see that from their conflicts we emerge as their rulers. They will be busy killing each other.

41. They will bathe in their own blood and kill their neighbors for as long as we see fit.

42. We will benefit from this, for they will not see us, for they cannot see us.

43. We will continue to prosper from their wars and their deaths.

44. We shall repeat this over and over until our ultimate goal is accomplished.

45. We will continue to make them live in fear and anger through images and sounds.

46. We will use all the tools we have to accomplish this.

47. The tools will be provided by their labor.

48. We will make them hate themselves and their neighbors.

49. We will always hide the divine truth from them, that we are all one. This they must never know!

50. They must never know that color is an illusion, they must always think they are not equal.

51. Drop by drop, drop by drop, we will advance our goal.

52. We will take over their land, resources, and wealth to exercise total control over them.

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53. We will deceive them into accepting laws that will steal the little freedom they will have.

54. We will establish a money system that will imprison them forever, keeping them and their children in debt.

55. When they shall ban together, we shall accuse them of crimes and present a different story to the world for we shall own all the media.

56. We will use our media to control the flow of information and their sentiment in our favor.

57. When they shall rise up against us, we will crush them like insects, for they are less than that.

58. They will be helpless to do anything for they will have no weapons.

59. We will recruit some of their own to carry out our plans, we will promise them eternal life, but eternal life they will never have, for they are not of us.

60. The recruits will be called "initiates" and will be indoctrinated to believe false rites of passage to higher realms. Members of these groups will think they are one with us never knowing the truth. They must never learn this truth for they will turn against us.

61. For their work, they will be rewarded with earthly things and great titles, but never will they become immortal and join us, never will they receive the light, and travel the stars.

62. They will never reach the higher realms, for the killing of their own kind will prevent passage to the realm of enlightenment. This they will never know.

63. The truth will be hidden in their face, so close they will not be able to focus on it until it's too late.

64. Oh yes, so grand the illusion of freedom will be, that they will never know they are our slaves.

65. When all is in place, the reality we will have created for them will own them. This reality will be their prison; they will live in self-delusion.

66. When our goal is accomplished, a new era of domination will begin.

67. Their minds will be bound by their beliefs, the beliefs we have established from time immemorial.

68. But, if they ever find out they are our equal, we shall perish then. THIS THEY MUST NEVER KNOW.

69. If they ever find out that together they can vanquish us, they will take action.

70. They must never, ever, find out what we have done, for if they do, we shall have no place to run, for it will be easy to see who we are, once the veil has fallen. Our actions will have revealed who we are and they will hunt us down and no person shall give us shelter.

71. This is the secret covenant by which we shall live the rest of our present and future lives, for this reality will transcend many generations and life spans.

72. This covenant is sealed by blood, our blood. We, the ones who from heaven to earth came.

73. This covenant must NEVER, EVER be known to exist. It must NEVER, EVER be written or spoken of for if it is, the consciousness it will spawn, will release the fury of the PRIME CREATOR upon us and we shall be cast to the depths from whence we came and remain there until the end time of infinity itself.

We of the house of Yahweh do not coexist with evil no matter what or who it is. Yahweh of the Old Testament (covenant) is that same Yahweh of the New Testament (covenant). Let that sink in, and He is coming back very soon to set things right.

CHAPTER 23

"SURELY, I COME QUICKLY"

According to Matthew 24:25 and Mark 13:23, the Lord Jesus Christ has told us in advance of the signs of His future visible Second Coming to the earth, which will be soon. The term *coming* is the Greek word *Parousia* (Strong's no. G3951), which is defined as "a being near, i.e. advent (often, return, specifically of Christ to punish Jerusalem, or finally the wicked); physical aspect—coming, presence." *Parousia* (in sixteen out of twenty-four times in the New Testament) is used as the future visible return of Jesus Christ, the Messiah, from Heaven to raise the dead and to formally establish the kingdom of God on the earth, known as Israel. Obviously, Jesus Christ will take the throne of David as the final King of Israel and fulfill the prophecy of the Davidic throne, as well as bring the two sticks of Ezekiel 37 together as one nation under His rule. The term *coming* can be found in the following verses:

Matthew 24:3 "And as He sat on the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy Coming, and the end of the world?"

Matthew 24:27 "For as the lightning cometh out of the East, and shineth even unto the West; so shall also the Coming of the Son of Man be."

Matthew 24:37	"But as the days of Noe were, so shall also the Coming of the Son of Man be."
Matthew 24:39	"And knew not until the flood came, and took them all away; so shall also the Coming of the Son of Man be."
1 Corinthians 15:23	"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His Coming."
1 Thessalonians 2:19	"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His Coming?"
1 Thessalonians 3:13	"To the end He may stablish your hearts unblameable in holiness before God, even our Father, at the Coming of our Lord Jesus Christ with all His saints."
1 Thessalonians 4:15	"For this we say unto you by the Word of the Lord, that we which are alive and remain unto the *Coming* of the Lord shall not prevent them which are asleep."
1 Thessalonians 5:23	"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the Coming of our Lord Jesus Christ."
2 Thessalonians 2:1	"Now we beseech you, brethren, by the Coming of our Lord Jesus Christ, and by our gathering together unto Him."
2 Thessalonians 2:8	"And then shall That Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His Coming."
James 5:7–8	"Be patient therefore, brethren, unto the Coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until He receive the early and latter rain. Be ye also patient; stablish your hearts: for the Coming of the Lord draweth nigh."

2 Peter 1:16 "For we have not followed cunningly devised fables, when we made known unto you the Power and Coming of our Lord Jesus Christ, but were eyewitnesses of His Majesty."

2 Peter 3:4 "And saying, Where is the promise of His Coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation."

1 John 2:28 "And now, little children, abide in Him; that, when he shall appear, we may have confidence, and not be ashamed before Him at His Coming."

As one can see, the majority of these texts deal specifically with Jesus Christ's Second Coming and the resurrection of the righteous (on the last day). So what is the setting in which Jesus has told His disciples all these things? Matthew 24 and Mark 13 take place on the Mount of Olives, while Luke 21 takes place in the temple.

MATTHEW 24:1–51 (TO THE TWENTY-FIRST-CENTURY CHRISTIAN)

And Jesus went out, and departed from the Temple: and His disciples came to Him for to shew Him the buildings of the Temple. And Jesus said unto them, *See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.* And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us:

1. When shall these things be? And
2. What shall be the sign of thy coming? And
3. Of the end of the world (*aion*—age)?

And Jesus answered and said unto them,

1. *Take heed that no man deceive you.*

2. *For many shall come in My Name, saying, I am Christ; and shall deceive many.*

3. *And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom:*

4. *There shall be famines, and*

5. *Pestilences, and*

6. *Earthquakes, in divers places.*

All these are the beginning of sorrows (*odin*—birth pangs).

Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My Name's sake. And *then* shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.

7. *And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*

8. *When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand:)*

Then

Let him which be in Judaea flee into the mountains:

Let him which is on the housetop not come down to take any thing out of his house:

Neither let him which is in the field return back to take his clothes.

And woe unto them that are with child, and to them that give suck in those days!

But pray ye that your flight be not in the winter, neither on the Sabbath Day:

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should no flesh be saved: but for the elect's *sake those days shall be shortened.*

Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Behold, I have told you before.

Wherefore, if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not.

For as the lightning [in Aramaic, the sun] *cometh out of the East, and shineth even unto the West; so shall also the Coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together.*

Immediately after the tribulation of those days shall

The sun be darkened, and

The moon shall not give her light, and

The stars shall fall from heaven, and

The powers of the heavens shall be shaken: and

Then shall appear the sign of the Son of Man in Heaven: and

Then shall:

All the tribes of the earth mourn, and

They shall see the Son of Man coming in the clouds of Heaven with power and great glory.

And He shall send His angels with a great sound of a trumpet, and

They shall gather together His elect *from the four winds, from one end of heaven to the other.*

9. Now <u>learn</u> a parable of the fig tree*; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it* [My coming] *is near, even at the doors. Verily I say unto you,*

<u>This generation shall not pass, till all these things be fulfilled</u>.

Heaven and Earth shall pass away, but My Words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only.

But as in the days of Noe were, so shall also the coming of the Son of Man be. *For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away;* so shall also the coming of the Son of Man be.

Then *shall two be in the field; the one shall be taken* [*paralambano*—to take to, to take with one's self, to join to one's self], *and the other left* [*aphiemi*—to send away of a husband divorcing his wife]. *Two women shall be grinding at the mill; the one shall be taken* [*paralambano*] *and the other left* [*aphiemi*].

Watch therefore: for ye know not what hour your Lord doth come.

But know this, *that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.*

Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.

But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

MARK 13: 1–37 (TO THE TWENTY-FIRST-CENTURY CHRISTIANS)

And as He went out of the Temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, *Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down.*

And as He sat upon the Mount of Olives over against the Temple, Peter and James and John and Andrew asked him privately, Tell us,

1. When shall these things be? And
2. What shall be the sign when all these things shall be fulfilled?

And Jesus answering them began to say,

1. *Take heed lest any man deceive you:*

2. *For many shall come in my name, saying I am Christ; and shall deceive many.*

3. *And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom: and*

4. *There shall be earthquakes in divers places, and*

5. *There shall be famines and*

6. *Troubles:*

   These are the beginning of sorrows [*odin*—birth pangs]

   But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

7. *And the Gospel must first be published* [*kerusso*—proclaimed] *among all nations.*

   But when *they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for My Name's sake: but he that shall endure unto the end, the same shall be saved.*

8. But when ye shall see the abomination of desolation, *spoken of by Daniel the prophet,* standing where it ought not, *(let him that readeth understand,)*

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Then

Let them that be in Judaea flee to the mountains:

And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:

And let him that is in the filed not turn back again for to take up his garment.

But woe to them that are with child, and to them that give suck in those days!

And pray ye that your flight be not in the winter.

For in those days shall be affliction, *such as was not from the beginning of creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the* elect's *sake,* whom He hath chosen, *He hath shortened the days.*

And then *if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even* the elect.

But take ye heed: behold, I have foretold you all things.

But in those days, <u>after that tribulation,</u>

The sun shall be darkened, and

The moon shall not give her light, and

The stars of Heaven shall fall, and

The powers that are in Heaven shall be shaken.

And then shall He [Jesus Christ] send his angels,

And shall gather together His elect from the four winds,

From the uttermost part of the earth to the uttermost part of Heaven.

9. Now learn a parable of the fig tree*; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that It* [My coming] *is nigh, even at the doors. Verily I say unto you, that*

This generation shall not pass, till all these things be done.

Heaven and Earth shall pass away: but My Words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father.

Take ye heed, watch and pray: for ye know not when the time is.

For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, watch.

LUKE 21:5–38 (TO THE FIRST-CENTURY CHRISTIANS)

And as some spake of the Temple, how it was adorned with goodly stones and gifts, He said, *As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.* And they asked Him, saying,

1. Master, but when shall these things be? And
2. What sign will there be when these things shall come to pass?

And He said,

1. *Take heed that ye be not deceived;*
2. *For many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.*
3. *But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.* Then said He unto them, *Nation shall rise against nation, and kingdom against kingdom:*
4. *And great earthquakes shall be in divers places, and*
5. *Famines, and*
6. *Pestilences; and*
7. *Fearful sights and great signs shall there be from heaven.*

> But before all these [the difference between the Matthew and Mark accounts], *they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My Name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My Name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls.*
>
> And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Then

Let them which are in Judaea flee to the mountains; and

Let them which are in the midst of it depart out; and

Let not them that are in the countries enter thereinto.

For these be the days of vengeance that all things which are written may be fulfilled.

But woe unto them that are with child, and to them that give suck, in those days!

For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

And there shall be signs:

In the sun, and

In the moon, and

In the stars; and

Upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the power of heaven shall be shaken.

And then shall they see the Son of Man coming in a cloud with power and great glory.

And He spake to them a parable;

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8. *Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you,*

   This generation shall not pass away, till all be fulfilled.

   Heaven and Earth shall pass away: but my words shall not pass away.

   And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all that that dwell on the face of the whole earth.

   Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

   And in the day time He was teaching in the Temple; and at night He went out, and abode in the Mount that is called the Mount of Olives. And all the people came early in the morning to Him in the Temple, for to hear Him.

Since Jesus's ascension in AD 30 or 33, *this generation* has seen *all the signs* that Jesus has stated come to fruition. According to the Matthew 24 account, there will be

1. deception;
2. false Christs;
3. wars, rumors of wars, nation rising against nation, kingdom against kingdom;
4. famines;
5. pestilences;

6. earthquakes;
7. the Gospel of the kingdom of God preached in all the world;
8. the abomination of desolation;
9. the fig tree

and then great tribulation (*thlipsis*).

According to the Mark 13 account, there will be

1. deception;
2. false Christs;
3. wars, rumors of wars, nation rising against nation, kingdom against kingdom;
4. earthquakes in divers places;
5. famines;
6. troubles (*tarache*—disturbances/commotions/seditions);
7. the Gospel first proclaimed among all nations;
8. the abomination of desolation;
9. the fig tree.

And then the days of affliction (*thlipsis*).
According to the Luke 21 account, there will be

1. deception;
2. false Christs;
3. wars and Commotions, nation rising against nation, kingdom against kingdom;
4. great earthquakes in divers places;

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5. famines;

6. pestilences;

7. fearful sights and great signs from heaven; and

8. the fig tree.

But before all these . . . And then Luke forewarns of the great tribulation of the first-century Christians, which has occurred from AD 67 to 73. Jerusalem has fallen in AD 70, and the final stronghold, Masada, has fallen in AD 73. Remember, Jesus Christ has given them forty years to repent, and then they have been cursed forever, never to hold or be the kingdom, for it has been given to another: *the house of Israel*, of which the tribe of Judah is a part.

So why is there a nation-state called *Israel* today made up mainly of *Ashkenazi/Edomite Jews*? Ah, the prophecy of the fig tree has come true in 1948 as Jesus has said it will, standing where it ought not, the abomination of desolation, especially if "they" build a temple and institute temple sacrifices again. The Hasmonaean Dynasty has been wiped out by Rome; it isn't time just yet for the beast to appear.

The first-century Christians have escaped the wrath of the Roman Empire because they have believed Jesus Christ, but it has been estimated that 1.2 million *Edomite Jews* have lost their lives in the slaughter because they have refused Yahshuah as their Messiah.

Today we have witnessed all the signs that Yahshuah has stated will happen before the *great tribulation*. Once that happens, then the *great cosmic signs* will occur and *then the sign of the coming of the Son of Man*.

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CHAPTER 24

YAHWEH'S KINGDOM ON EARTH: THE STONE KINGDOM OF DANIEL 2

> On the day of Yahshuah's ascension, the disciples asked Him in Acts 1:6b–8:
>
> Lord, wilt thou at this time restore again the Kingdom to Israel? And He said unto them, It is not for you to know the times of the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Jesus Christ *did not deny* that *the kingdom belonged to Israel*; He just told them basically not to worry about the timing of its return. He had something else for them to do. (See Matthew 28. So just what is this kingdom to which they refer?)

According to *The New Strong's Exhaustive Concordance of the Bible*, the Hebrew word for *stone* is *eben* (Strong's no. H68), which means "a stone."[546] The same word is used in Jacob's prophecy to Joseph in Genesis 49:22–26:

> *Joseph* is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands

[546] Strong, *The New Strong's Exhaustive*, H68–69.

> were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, *the stone of Israel*:) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

However, Joseph has two sons, Manasseh and Ephraim. According to Genesis 48:1–6, 13–20:

> And it came to pass after these things, that one told *Joseph*, Behold, thy father is sick: and he took with him his two sons, *Manasseh* and *Ephraim*. And one told *Jacob*, and said, Behold, thy son Joseph cometh unto thee: and *Israel* strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, And said unto me, Behold, *I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.* And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance. . . . And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, *The Angel which redeemed me from all evil,*

> *bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.* And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. *And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.*

By the way, Manasseh means "forgotten," and Ephraim means "abundance." Which country might that be? Who is *great*? Who has sent the most missionaries in the world during the nineteenth to twenty-first centuries? Who controls the seas today? Who has controlled the seas during the eighteenth and nineteenth centuries? *Perhaps, the Anglo-American Empire?*

> The dream from Nebuchadnezzar according to Daniel 2:34–35 reads as follows:
>
> Thou [Nebuchadnezzar] sawest till that a *stone* [*eben*] was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron [Rome], the clay [Islam], the brass [Greece], the silver [Medo-Persia], and the gold [Babylon], broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the *stone* [*eben*] that smote the image became a great mountain [empire], and filled the whole earth.
>
> Yahweh's interpretation to Daniel to Nebuchadnezzar in Daniel 2:44–45 reads as follows:

> And in the days of these kings [Babylon-Islam] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

So where have the *twelve tribes of Israel* really gone? Where biblical history becomes silent, secular history picks up (according to the books that I have read; see Works Consulted). The dates, the numbers of people, the names of the people, and the practices of the people match up. So *biblical history* and *secular history* intersect. One name (Israel) is dropped from *biblical history*, while the Sacae and Khumri of *secular history* appear instantly at the same point and time.[547] Coincidence? I think *not*.

I find it rather interesting that the tribes of Israel are dropped in the Assyrian language and then renamed in the Medo-Persian language.[548] So Israel has gone into Assyria, Medo-Persia, and then elsewhere, according to Bible prophecy.

According to the *Westward Trek Map of Israel's Tribal Wanderings to the Appointed Place North and West of Palestine*:[549]

> The Prophet Jeremiah informs us that the Israel of Yahweh was to find grace in the wilderness (Jeremiah 31:2) and the Prophet Isaiah marks out the geographical location of the territory wherein the Israel Peoples would cease their wanderings. Isaiah bounds that territory by north and west directional lines from Palestine (Isaiah 49:8–12):
>
> > *Thus saith the LORD, in an acceptable time have I heard thee, and in a day of salvation have I helped*

[547] William Pascoe Goard, *The Post-Captivity Names*.

[548] Ibid.

[549] *Westward Trek Map of Israel's Tribal Wanderings to the Appointed Place North and West of Palestine* (Merrimac, MA: Destiny Publishers).

> *thee: and I will preserve thee . . . to establish the earth, to cause to inherit the desolate heritages . . . Behold, these shall come from far: and, lo, these from the north and from the west.*

Laying out our survey according to the directions given by Isaiah, we discover that the prophet has circumscribed a portion of the world, beginning at a point in or near Palestine, bounded on one sided by a line running north and on the other by a line running at right angles to this north directional line, but going west until both lines meet at a given point in the Pacific Ocean hallway between the West Coast of the United States and the Hawaiian Islands.

This given territory may be defined by two directional lines. In this instance, they embrace *the wilderness of the people* (Ezekiel 20:34–37), *the isles of the sea* (Isaiah 24:15; 42:10; 49:1; 60:9; Jeremiah 31:9–10) and *the desolate heritages* (Isaiah 49:8). Through the lands thus defined, the Israel tribes wandered during their westward trek. Here also the isles of the sea, the British Isles, are found, as well as the regions across the Atlantic Ocean. Encompassing the North American continent, they include the countries where The United States of America and Canada have come into being. Within the bounds of this area, modern Israel has grown into a nation, a company of nations and a great people.

It was also from this same territory that Christian Israel was to fan out in fulfillment of Genesis 28:14, spreading abroad to the west, to the east, to the north, and to the south, as promised to Abraham. Thus, land areas in the Pacific Ocean have been inhabited by Israel Peoples—Australia, New Zealand, South Africa, etc.

Taken literally, Isaiah's words have defined a large section of the earth and indicate the direction of the fulfillment of Moses' statement (Deuteronomy 32:8–9):

> *When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His People; Jacob is the lot of His Inheritance.*
>
> Within this territory—*in the isles, in the wilderness,* and *in the desolate heritages*—the Israel peoples were to sing a new song. There, they would praise the LORD; that is, they would become a Christian people (Isaiah 42:8–12).

Why won't *churchianity pastors* search for the house of Israel in the world when they know that today's *Israel* is *not* the *true Israel of Yahweh*?

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CHAPTER 25

BIBLICAL AND SECULAR PROPHECIES WITH REGARD TO THE SECOND COMING OF YAHSHUAH

*I*f Jesus Christ were to warn me that I would be deceived at this very moment, in *this very generation*, *then* in what way(s) would I be deceived today? Four authors (Anthony Patch, Josh Peck, Gonzo Shimura, and S. Douglas Woodward) have joined together to propose an answer to this question and write what may be one of the most important books one might read: *Revising Reality: A Biblical Look into the Cosmos, Volume 1*.[550]

> With that being said, the authors of this book feel
>
> > [d]uty-bound to describe spiritual realities which exist and conditions that surely produce nefarious outcomes . . . [They] can lump all spiritual pursuits together and assert that any path which seeks spiritual reality *without* acknowledging the God of the Bible, Yahweh, and His Only Son, Jesus Christ, *will* ultimately *deceive* the explorer into adopting a synthetic (man-made) substitute. The true solution that brings resolution to *all* such matters of the spirit involves what Christians label Christ's work on the cross.[551]

[550] S. Douglas Woodward et al., *Revising Reality: A Biblical Look into the Cosmos* (Oklahoma City, OK: Faith-Happens, 2016).

[551] Ibid., 213.

Two of the authors, Gonzo Shimura and S. Douglas Woodward, have defined their calling as "to point out the workings of the enemy through his *deception* foisted on humanity, while presuming God maintains complete control, and within Jesus Christ lies all truth."[552]

The book begins with a quote from Robert Jastrow's *The Enchanted Loom: Mind in the Universe*:

> For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountain of ignorance; his is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries.[553]

The book's foreword is written by Stan Deyo, author of *The Cosmic Conspiracy*, which is a book of the history of esoteric technologies. As such, Deyo lends his credence and credibility to the authors' suppositions that the whole world is being deceived by alternate science ultimately created by the "fallen ones" of Genesis 6 and being transferred and used by the new world order organizations of the twenty-first century. In other words, what we see today in mass media is actually true and burgeoning in alternative science, awaiting the call to *deceive even the elect*, ancient technologies finding their way into the modern era, *just as in the days of Noe (Noah).*

What does that phrase mean exactly? Before 1887, most King James Bibles have contained what is called the Apocrypha, that is, the "missing books" of the Bible. Books such as Enoch I, Jasher, and Jubilees give incredible details to the event that has been alluded to in Genesis 6:2–3, 5 (Septuagint version):

> And it came to pass when men began to be numerous upon the earth, and daughters were born to them, that the sons of God [*ben elohiym*] having seen the daughters of men [Adam] that they were beautiful, took to themselves wives of all whom they chose . . . Now the giants were upon the earth in those days; and after that when the sons of God were wont to go in to the daughters

[552] Ibid.

[553] Ibid., xi.

> of men, they bore children to them, those were the giants of old, the men of renown.

Josh Peck and S. Douglas Woodward discuss this controversial subject, which will not be so controversial if the above-referenced books have been included in today's Bible and related it to *the deception in the last day* (2 Thessalonians 2:7–12). They state:

> The angels who took part in the unholy union with human women ceased functioning as angels of God. Once this occurred, apparently, they could no longer reside or even access Heaven and appear before God. In stark contrast, angels still abiding in Heaven never committed this horrific trespass against God's law. [They] refer to fallen angels as fallen because the Bible says, "they left their first estate" (Jude 6–8). (This view is further backed up by II Peter 2:4).[554]

In contrast to what the fallen angels have engaged in, the Lord God has stated in Genesis 6:9, "Noah was a just man and perfect in his generations, and Noah walked with Me." According to the authors:

> Noah and his descendants were the only people in the world that were completely uncorrupted. In other words, the rest of the world was debased by hybridization, a/k/a the Nephilim. However, Noah's bloodline, beginning with Adam, from generation to generation, was completely untainted by any angelic material . . . Scholars tell us that Satan's master plan was *to eliminate the possibility of humanity's redemption by corrupting humanity's genome*. More specifically, Satan's plan was *to corrupt the bloodline of the Saviour*. Noah's perfect bloodline, untainted by the Nephilim, was the singular bloodline emerging from the antediluvian world, through which Jesus Christ would be born.[555]

Since the whole Antediluvian world has been genetically corrupted, save Noah and his family, how on Earth have the Nephilim shown up

[554] Ibid., 51–52.

[555] Ibid., 57–58.

on the other side of the Flood? The authors put forth the five main theories that are being propagated today:

1. The fallen angels mated with human women again after the flood, meaning there was a second and separate incursion of fallen angels.

2. Fallen angels didn't cause the reappearance of the Nephilim; the giants reappeared due to corrupted human genes "coming aboard" the Ark.

3. Survivors after the flood could have acquired some technological means to manipulate genetics.

4. Ham's son, Cush, had six sons, five of which became the heads of clans populating northern Africa. However, the sixth son was Nimrod. And according to Tom Horn, Nimrod became *gibborim*, "a mighty one."

5. Some hybrids did not drown in the flood—they found a way to survive.[556]

However, these authors seem to overlook *Joshua 24:2 and 15*, which states:

> And Joshua said unto all the people, Thus saith The LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.
>
> And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

[556] Ibid., 60–62.

The term on the other side of the flood is quite significant and cannot be taken spiritually but literally. From a historical point of view, please check the Chinese, Egyptian, and Babylonian records for any breaks in their records during this period. You won't find any. From a scientific point of view, some scholars believe that "Noah's Flood" was a local flood, only wiping out that which the Lord God has created, whereas the flood that took place during Genesis 1:1 and 1:2 was worldwide and quite devastating, thus wiping out all life on the earth. This is why, according to Genesis 6:4a, "there were giants in the earth in those days [before the flood]; and also after that."

By Genesis 10 and 11, Nimrod has become a mighty one and has organized all humanity into a one world government, for "the whole Earth [*erets*] was of one language and one speech." (Sounds familiar?) According to the Apocryphal book of Jasher 9:26, Nimrod has a three-prong plan to conquer Heaven and kill God:

> And all these people and all the families divided themselves in three parts; the first said, "*We will ascend into Heaven and fight against Him;*" the second said, "*We will ascend into Heaven and place our own gods there and serve them*;" and the third part said, "*We will ascend to Heaven and strike Him with bows and spears*." And God knew all their works and evil thoughts, and He saw the city and the tower which they were building.[557]

Apparently, Nimrod has found a way using the Tower of Babel as some sort of *portal* into Heaven. He could actually see into Heaven. According to the Septuagint version of Genesis 11:6, "And the Lord said, Behold, there is one race, and one lip of all, and *they have begun to do this, and now nothing shall fail from them of all that they may have undertaken to do*." As a result, God and His divine council of seventy have come down and "scattered them thence over the face of all the earth, and they left off building the city and the tower."

So fast-forward to the twentieth and twenty-first centuries, the nations have regathered together under the flag of the United Nations (on which is a picture of a flat earth divided into thirty-three sections on a sky-blue background). Scientific discoveries have been divided

[557] Tom Horn, *The Researchers Library of Ancient Texts, Volume I: The Apocrypha* (Crane, MO: Defender Publisher, 2011), 80.

into two camps: those who follow Einstein and those who follow Tesla. The elite have pushed the science according to Einstein to the world. However, the elite have kept all of Tesla's technologies and are currently experimenting with them at CERN (European Organization for Nuclear Research; French: Conseil Européen pour la Recherche Nucléaire), which is located on the French and Swiss borders. By the way, this Large Hadron Collider (LHC) is "located on the site of the ancient Roman temple to the Roman god, Apollo. This is no accident."[558] In Revelation 9:11, we read about "the angel of the Abyss, whose name in Hebrew is *Abaddon* and in Greek is *Apollyon* (that is, *Destroyer*)." So the question becomes, are the elite trying to use the LHC at CERN to open up the bottomless pit, thus releasing the fallen angels from Tartarus on the earth? Or are they trying to open up the veil between the physical and spiritual dimensions? Or both?

> Gonz Shimura states:
>
> We have seen that there are curious connections between CERN, the ancient Tower of Babel, black holes, and virtual realities. They bring up massive questions about what humanity is building, why, and who might have assisted in the knowledge and development of such technologies. The implications of ancient text suggest that the "Watchers" or other non-physical, supernatural/spiritual intelligences guided the process. And while this idea reverberates through ancient mythologies, *it is remarkable to consider the possibility that something quite similar (if not even crazier) is happening in our day!*[559]

Coupled with this, if one reads Doug Krieger's *Signs in the Heavens and on the Earth*, one will find out that we have passed the 120th jubilee, that is, the last jubilee, which has begun in 2016 and ended in 2017. According to Genesis 6, the Lord God has decreed that man's time on the earth will be "120 Years," that is, as according to Doug Krieger, when the Hebrew is unpacked; that means 120 long count jubilee cycles of 50 years apiece, which equals 6,000 years of human history. And let's not forget that Jesus has stated in Isaiah 61:2 that He

[558] Woodward et al., *Revising Reality*, 146.

[559] Ibid., 258.

will "proclaim the acceptable year of the Lord [year of jubilee] *and* the Day of Vengeance of our God" when He *returns*.

This brings us to the prophecy of the ten jubilees, wherein Rabbi Judah ben Samuel, that is, Judah the Pious, "one of Judah's most legendary and prolific German Hassidic rabbis, made an astounding prediction about the future of Jerusalem and the coming of Messiah in 1217 A.D."[560] According to his vision:

1. Jerusalem will be controlled by the Turks for eight jubilees (1517–1917): *fulfilled*,

2. Jerusalem will be a no-man's-land" for one jubilee (1917–1967): *fulfilled*,

3. Jerusalem will be controlled by "Israel" for one jubilee (1967–2017): *fulfilled* (technically), and

4. Jerusalem will enter the seventieth week of Daniel for the last seven years on the earth (2018–2025): *yet to be fulfilled.*[561]

Doug Krieger states:

> Is it not amazing that from the year of 1917 when the British Mandate controlled the city of Jerusalem, Jerusalem did become under International Law a "no-Man's Land" for one Jubilee? . . . It cannot go unnoticed that *70 A.D. + 1897 years = 1967 A.D.* and that it was in 1897 A.D. that Theodor Herzl convened the First Zionist Congress in Basel, Switzerland (August 29–31, 1897) at the encouragement of the Swiss-Evangelical Founder of the Red Cross (founded in 1859), Henri Dunant, who was in attendance with a small delegation designed by Herzl as "Christian Zionists."[562]

Krieger continues:

[560] Douglas W. Krieger, *Signs in the Heavens and on the Earth . . . Man's Days Are Numbered . . . and He Is Measured* (Sacramento, CA: TribNet Publications, 2015), 337.

[561] Ibid., 338.

[562] Ibid., 339.

> The astonishing prophecy of the 10 Jubilee Long Count Cycles of 50 years each or 10 × 50 years = 500 years commencing on the date of 1517 A.D. when the Ottoman Turks took control of Jerusalem for the next 400 years unto 1917 and losing control to the British, who represented a "No Man's Land" (League of Nations Mandate) over Jerusalem. Thus, for the next 50 years unto the end of the ninth Jubilee Long Count Cycle and then the 1967 War (i.e. the Six-Day War) in which Israel took control of all of Jerusalem is now followed up by a final 50 year Jubilee Long Count Cycle bringing us to the end of 2017. *We are now peering into the final week of human history, commencing on Passover, March 30, 2018, and the Seventieth Week of Daniel.*[563]

Tom Horn and Cris Putnam, in their book *Petrus Romanus: The Final Pope Is Here*, state that:

> As the legend goes, Malachy experienced what is today considered a famous vision commonly called *"The Prophecy of the Popes."* The prophecy is a list of Latin verses predicting each of the Roman Catholic popes from Pope Celestine II to the final pope, "Peter the Roman" (112 in all), whose reign would end in the destruction of Rome. According to this ancient prophecy, the very next pope (following Benedict XVI) will be the final pontiff, Petrus Romanus or Peter the Roman.[564]

> The final segment of the prophecy reads: In the extreme persecution of the Holy Roman Church, there will sit Peter the Roman, who will nourish the sheep in many tribulations; when they are finished, *the City of Seven Hills will be destroyed, and the dreadful judge will judge His people. The End.*[565]

[563] Ibid., 341–42.

[564] Tom Horn and Cris Putnam, *Petrus Romanus: The Final Pope Is Here* (Crane, MO: Defender Publishing, 2012), 14.

[565] Ibid.

In their new book *The Final Roman Emperor, the Islamic Antichrist, and the Vatican's Last Crusade*, Tom Horn and Cris Putnam state:

> When elected Pope #112, Jesuit Jorge Mario Bergoglio (Pope Francis) immediately did several fascinating things to wrap himself in his "Peter the Roman" title:[566]
>
> First, he took as his namesake St. Francis of Assisi, an Italian (Roman) friar whose original name was Giovanni, but that was later changed to Francesco di Pietro (Peter) di Bernardone—a name that can literally be translated "Peter the Roman" from the final line of the Prophecy of the Popes.[567]
>
> Second, Pope Francis knows that Francis of Assisi was a prophet and that he predicted this final pope would "be raised to the Pontificate, who, by his cunning, will endeavor to draw many into error and death . . . for in those days Jesus Christ will send them not a true Pastor, but a destroyer." It is astonishing that Francis would pick as a namesake a man that foretold this of the final pope.[568]
>
> Third, Pope Francis named Pietro Parolin as the Vatican's new secretary of state—a man who could sit on the throne of Peter if Pope Francis retires (like Benedict did), dies, or is killed, and whose name can also be viewed as "Peter the Roman." If Francis was not canonically elected, Pietro Parolin would actually become the real Pope #112 under that scenario. (Pope Francis would therefore be known as an "Anti-Pope.")[569]

The authors continue:

[566] Tom Horn and Cris Putnam, *The Final Roman Emperor, the Islamic Antichrist, and the Vatican's Last Crusade* (Crane, MO: Defender Publishing, 2016), 28.

[567] Ibid.

[568] Ibid., 28.

[569] Ibid.

Francis has even recommended that people read *Lord of This World* [which this author has read]—a related 1907 book by Monsignor Robert Hugh Benson that depicts the reign of Antichrist and the Vatican's relationship to the end of the world, which both Francis and emeritus Pope Benedict have called "prophetic." This is not surprising, as the reigning pope is an avowed prophecy believer and knows that he is "Petrus Romanus," the final pope (#112) from the famous "Prophecy of the Popes" attributed to St. Malachy (that is, unless Francis was not canonically elected).[570]

The depth to which Pope Francis can be thought of as a mystic and believer in such prophecy involving the coming destruction of Rome may also be connected to his knowledge of the Cumaean Sibyl, whose prophecy about the return of the god Apollo (identified in the New Testament as the spirit that will inhabit Antichrist) is encoded on the Great Seal of the United States, as well as in Catholic art (from altars to illustrated books) and even her appearance upon the ceiling of the Sistine Chapel, where four other Sibyls join her (Paul cast out a demon out one such prophetess in the New Testament), and the Old Testament prophets in places of sacred honor. Yet this Cumaean—who sits so prominently inside Catholicism's most celebrated chapel—gave forth other famous and forgotten prophecies, which were quoted by early Church Fathers and actually connected the end-times Islamic Mahdi with a "Last Roman Emperor" (who arguably developed into the "Holy Pope" legend)—an eschatological figure whose time, and whose catastrophic war, may now have arrived.[571]

Tom Horn then asks:

How many people know that located right inside Washington, D.C. is:

[570] Ibid., 27.

[571] Ibid., 30.

1. A stargate;

2. Seventy-Two (72) pentagrams at the base of the stargate to control the "Immortals";

3. Powerful generators (Dome and Obelisk) designed from antiquity to make the stargate work; and

4. Ancient prophecies connected to this device that make it clear exactly who will be coming through the mystical doorway in the future?

How many also know that similar devices and prophecies are built into the Vatican's headquarters in Rome?[572]

The primeval concept—especially that of sacred Domes facing Obelisks—was designed in antiquity for the express purpose of regeneration, resurrection, and apotheosis, for deity incarnation from the underworld to earth's surface through union of the respective figures—the Dome (ancient structural representation of the womb of Isis) and the Obelisk (ancient representation of the erect male phallus of Osiris).[573]

The layout, as modeled in antiquity, exists today on the grandest scale at the heart of the capital of the most powerful government on earth—The United States of America—as well as in the heart of the most politically influential Church on Earth—The Vatican. Given this fact and the pattern provided by the Apostle Paul and the Apocalypse of John (The Book of Revelation) that the end times would culminate in a marriage between political (Antichrist) and religious (False Prophet) authorities at the return of Osiris/Apollo.[574]

The U.S. capital has been called the "Mirror Vatican" due to the striking similar layout and design of its

[572] Ibid., 330.

[573] Ibid., 330–31.

[574] Ibid., 331.

primary buildings and streets. This is no accident. In fact, America's forefathers first named the capital city "Rome." But, the parallelism between Washington and Vatican is most clearly illustrated by the Capitol Building and Dome facing the Obelisk known as the Washington Monument, and at St. Peter's Basilica in the Vatican by a similar Dome facing a familiar Obelisk—both of which were, according to their own official records, fashioned after the Roman Pantheon, the circular Domed Rotunda "dedicated to all pagan gods." This layout—a Domed temple facing an Obelisk—is an ancient, alchemical blueprint that holds significant esoteric meaning.[575]

The symbols used in this magic—the Dome representing the habitually pregnant belly of Isis and the Obelisk, representing the erect phallus of Osiris - were in fact ritualized fertility objects, which the ancients believed could produce tangible reactions, properties, or "manifestations" within the material world. The Obelisk and Dome as imitations of the deities' male and female reproductive organs could, through government representation, invoke into existence the being or beings symbolized by them.[576]

This metaphysical phenomenon, which originated with Nimrod/Semiramis and was central to numerous other ancient cultures, was especially developed in Egypt, where Nimrod/Semiramis were known as Osiris/Isis and in Ezekiel 8, the children of Israel set up the Obelisk ["image of jealousy," verse 5] facing the entry of their temple—just as the Dome faces the Obelisk in Washington, D.C. and in the Vatican City—and were condemned by God for worshipping the sun [Ra] while weeping for Osiris [Tammuz]. The Dome and the Obelisk became "energy receivers," capable of assimilating Ra's essence from the rays of the sun, which in turn drew forth the "seed" of the underworld Osiris. The seed of the dead deity would, according to the supernaturalism,

[575] Ibid.

[576] Ibid., 335.

> transmit upward (through the portal) from out of the underworld through the base (testes) of the Obelisk and magically emit from the tower's head into the womb (Dome) of Isis where incarnation into the sitting pharaoh/king/president would occur (during what Freemasons also call the raising of Osiris ceremony). In this way, Osiris could be habitually "born again" or reincarnated as Horus and constantly direct the spiritual destiny of the nation.[577]

So, will CERN open up the bottomless pit and release Apollyon/Abaddon, who will take his place in the temple, whether that be in Washington DC, the Vatican, or Jerusalem? Or has that already happened spiritually? Is this Apollyon/Abaddon actually Nimrod/Alexander? Nimrod has suffered a "head" wound by Esau, and the body of Alexander has never been found. If Satan is physically kept in the bottomless pit during the millennial reign of Jesus Christ, then won't Apollyon/Abaddon be physically kept there as well?

Most Christians today are told that the Antichrist will take his seat in the third temple in Jerusalem and proclaim himself to be God as referenced in Daniel 9:24–27. However, why will Yahweh allow the *Jews* to build a temple and *reinstate* the temple sacrifices, which have been fulfilled perfectly by His Son, Yahshuah, once and for all? After all, Yahweh—using the Roman legions, which were made up of Arabs—has destroyed the Second Temple and the sacrificial system in AD 70. So which temple is being referenced? Our bodies as according to Paul?

What is interesting is that when Yahweh has judged His people, the Israelites, He has used

1. the Assyrians (745–721 BC);

2. the Babylonians (606–586 BC), when Solomon's Temple has been destroyed on the ninth of Av; and

3. the Romans (AD 70–73), when Herod's Temple was destroyed on the ninth of Av.

Who will Yahweh use to judge true Israel today? Remember, judgment comes to the house of Yahweh first. And we are the house of

[577] Ibid., 336.

Yahweh. This time around, our bodies are the temple of Yahweh. What is really going to happen? According to the Mosaic law, innocent blood has to be judged where the crime has taken place. My guess is that the whole world is responsible for spilling the blood of the martyrs, but there is one place in particular that is responsible for spilling *the innocent blood*—Jerusalem. I believe Yahshuah has told a parable about that.

History will repeat itself—what has happened back in Genesis 6 is going to happen again, only on a worldwide scale. "Why?" you ask. Because mankind has bought the lie again of "being like God." What is happening in the laboratory is going to change mankind forever. America and the West are already like Sodom and Gomorrah. Like Billy Graham's wife said, "If America isn't judged for her sins, God will have to apologize to Sodom and Gomorrah." Yahshuah has stated that He is coming back when life will be just "as in the days of Noe" and "as in the days of Lot." We are at the end of the road of human history time-wise. It's time for the ecclesia to wake up and see what time it is on Yahweh's calendar. We all might be surprised at what time it truly is.

Speaking of calendars, did you know that there are three major calendars in the world?

1. The Gregorian calendar (solar) named after Pope Gregory
2. The Islamic calendar (lunar, based on the year of hajj)
3. The Hebrew calendar (solar and lunar)—Yahweh's calendar

I wonder who has thought to change times and laws? It sure is not the Lord God, for He says in the last book of the Old Testament, in the last chapter, in the second to the last verse:

> Remember ye the Law of Moses my servant, which I commanded unto him in Horeb for *all Israel*, with the Statutes and Judgments [no sacrificial ordinances].

Did you also know that the last jubilee (1967–2017) has been bookended with a tetrad of equidistant bloodred moons that fell on Hebrew holidays and that the next seven years (2018–2025) are bookended with a triad of bloodred moons? The United States has just

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had a total solar eclipse on August 21, 2017, and will have another one seven years later on April 8, 2024, crisscrossing right over the Madrid fault line. (X marks the spot.) Can you say "divide the land of Israel as judgment"? According to Genesis 1:14:

> And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be:

1. *For signs*;
2. For seasons; and
3. For days; and
4. Years.

Remember:

The sun tells you	what time it is.
The moon tells you	what day it is.
The stars tell you	what month it is.

But according to today's Babylonian *churchianity wolves-in-sheep's-clothing pastors*, there are not supposed to be any signs of Jesus's coming. I think Jesus has said it best in Luke 12:56:

> Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

The 120th jubilee has ended on September 10, 2018. Six thousand years of human history has come to an end. The day of Yahweh (the millennial reign of Yahshuah) has begun on September 11, 2018.

At the First Coming of Jesus Christ, the following conditions have existed:

1. Then: The Greco-Roman Empire ruled the known world.

   Now: The Anglo-American Empire rules the world.

2. Then: A democratic/republican form of government existed.

   Now: A democratic/republican form of government exists.

3. Then: A Roman emperor.

   Now: A president of the United States, head of the Greco-Roman Empire.

4. Then: Roman law.

   Now: British common law based on the Roman law.

5. Then: The economic system was based on the Roman system only.

   Now: The world's economic system is based on the U.S. dollar only.

6. Then: The earth was of one major language, Greek.

   Now: The earth is of one major language, English.

7. Then: The religious leaders did not accept the signs of the Messiah.

   Now: The religious leaders are not accepting the signs of the Second Coming (i.e., Revelation 12 sign of the woman on September 23, 2017).

8. Then: The religion of the day was Judaism—the traditions of the elders and polytheism.

   Now: The religion of the day is Christianity, Judaism, Roman Catholicism, Islam, and polytheism mostly based on Mystery Babylon.

9. Then: The spring Passover and Feasts of Unleavened Bread and First Fruits were fulfilled.

   Now: The fall Feasts of Trumpets and Tabernacles and Day of Atonement will be fulfilled.

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10. Then: Jesus Christ had 12 disciples on the earth.

    Soon: Jesus Christ will have 144,000 disciples on the earth.

11. Then: "Israel" "existed" under a system of seven Hasmonaean high priest/kings.

    Now: "Israel" (i.e., the fig tree) exists.

12. Then: A Roman calendar.

    Now: The Gregorian calendar based on Pope Gregory.

The conditions are the same for Jesus Christ's Second Coming, just as they have been for His First Coming. The Old Testament is a blueprint for the New Testament. It pays to know the "signs" as Jesus has spoken of them in Matthew 24, Mark 13, and Luke 21.

This Greco-Roman system is in conflict with the Islamic sharia law system of AD 632, which also seeks to change times and laws. Will Islam get their chance with their Mahdi, the twelfth imam? By the way, in 688, the Dome of the Rock has been built. Add 1,260 years, and you get 1948, the year that "Israel" became a nation (i.e., the fig tree).

Think of this also: The papacy's "temporal power on the earth" has begun in AD 758. Add 1,260 years, and you get 2018. The papacy has come to power in AD 538; add 1,260 years, and you come to 1798, the year that Napoleon has given the papacy "a deadly head wound." In 1929, the Lateran Concordat has brought the papacy back to life; and since then, there have been eight popes. By the way, the Greek word for *religion* means "superstition."

1. Pius XI (1922–1939)
2. Pius XII (1939–1958)
3. John XXIII (1958–1963)
4. Paul VI (1963–1978)
5. John Paul I (1978, thirty-three days only)

6. John Paul II (1978–2005)

7. Benedict XVI (2005–2013, abdicated)

8. Francis I (2013–present, enthroned on Friday the thirteenth, and two bolts of lightning hit the papal see)

I do believe that we are at the end of time.

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CHAPTER 26

FINAL THOUGHTS

According to Revelation 18:4, "And I heard another voice from heaven saying, *Come out of her, my people* [Laos], *that ye be not partakers of her* [Babylon's] *sins, and that ye* [my people, Laos] *receive not of her* [Babylon's] *plagues*."

> According to Ben Williams:
>
> Think of Babylon as a Mental Institution . . .
>
> When they lock you up in a mental institution, two things happen: your physical freedom is taken away, and you are stuck with crazy people. Trying to understand today's society is an exercise in madness, it just doesn't make sense unless you sidestep the definitions of concepts like truth, freedom, justice, and liberty. These things should mean something extraordinary and noble, but the concepts have been commandeered for use as propaganda. They've become diluted by corruption and are now devoid of their true meaning. They now serve more to limit our ability to see things as they really are, then to provide us with a basis for finding meaning in our world. Nearly all of the serious problems we have in the world have tangible, practical solutions, yet so many of these solutions are suppressed or twisted.[578]

[578] Williams, *Our Words Must Mean*.

> And, if you ignore this madness, you sometimes find that you are experiencing cognitive dissonance, which is a psychic discord that can happen when we don't have words to express a concept, when we allow others with money on the line to tell us what we are supposed to say. So often, as human beings do, we need to be startled before we spring into action to save ourselves. It's in our nature. And this information is part of that wake-up call. The message is simple. You can retake control of the steering wheel of life if only you will stop deferring to a system that gives you words that make no sense.[579]

> God wants us to use reason, logic, and common sense. God's Word gives men these, but most men are brainwashed to think truth must be cryptic. Don't fall for that nonsense! Don't settle for being just another crazy person in an insane world![580]

Besides having to deal with this, how do you know that you are worshipping the right Jesus Christ? Which Jesus are you worshipping?

In conclusion, Jesus has told us who His enemies have been (and ours also) and even called them out by name. So why can't we take His Father or Him at His *word* and accept what either one of Them said and believe Them *today*? So let's put an end to this nonsense once and for all by using the resources that we have in the twenty-first century and calling it what it is, just like what our Father and our Lord and Savior, Jesus Christ, has done. That is truly the *uncomfortable truth of today*.

As a result of my recorded research, I am fairly certain that I will find myself attached to one of the following labels below so eloquently defined by the world at large but especially by this group of people. For example:

If you disagree with the doctrine that your Babylonian churchianity "pastor" teaches/preaches, *then* you are declared a *heretic*.

If you disagree that the "Jews" are the *chosen* people of God, *then* you are declared an *anti-Semite*. *Now* "they" are saying that *if* you are

[579] Ibid.

[580] Ibid.

anti-Zionism, *then* you are also declared an *anti-Semite*. Anti-Zionism = anti-Semitism.

If you disagree with the way that the *Holocaust* has occurred during World War II, *then* you are a *Holocaust denier*; and in Europe, you will go to jail (besides being called an *anti-Semite*).

If you disagree with any part of Islam, which is a political, economic, societal system of government, under the guise of a so-called religion, *then* you are an *Islamophobe*.

If you disagree with any part of the homosexual agenda, *then* you are a *homophobe*.

If you believe in keeping the races separate, *then* you are a *misogynist* and a *racist*.

If you are proud to be a part of a nonwhite race, that's great. *But if* you are proud to be white, *then* you are a *white supremacist*.

If you are intolerant of anyone or anything in today's world, *then* you are a *bigot*.

If you dislike or fear anyone from another country, *then* you are a *xenophobe*.

And to top it all off, if you just so happen to be one of those people who don't accept what your liberal pastor, professor, politician, or media in our postmodern Christian society is feeding/teaching you, *then* you are *politically incorrect* and will most likely be labeled an *extremist* in one form or fashion, *in addition to the above names*.

Now that you have finished reading this diatribe, let me assure you that these labels are part and parcel of one ultimate agenda (*by a certain group of people*) to keep people (*like you and me*) from looking for *the truth*, and it does work for the most part with most people. But I (fortunately or unfortunately) am not one of them, and hopefully, neither are you.

I hope that you have enjoyed reading this book. I have included a list of appendices, as well as works consulted that I have personally read over the past ten years for your review. May God richly bless you.

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APPENDIX I

"SEVEN-EIGHTHS OF THE BIBLE MISUNDERSTOOD"

BY EDWARD HINE (1876)

Any Bible students would find it most useful, because greatly facilitating their reading and understanding of Scripture, if they would underline in red ink all parts of the Bible having a direct reference to Israel only, and to underline, in blue ink, those parts referring to Judah alone, and also, in green ink, those parts that refer directly to the Gentile World, apart from Israel or Judah.

By doing this, they would arrive at the readiest method of ascertaining the positive fact that seven-eighths of the entire Bible have reference only to the literal, social, and historical affairs of Israel and Judah, that only about one-eighth of the whole Bible has any real bearing upon the Gentiles, and that those parts marked red, as referring to Israel, largely predominate.

It follows that, not to understand the distinction of Israel from Judah, is positively to misunderstand seven-eighths of the Bible, and yet, it is an undeniable fact, that 99 percent of our people do not recognize any difference as existing between Israel and Judah, and that, when you speak to them about Israel, they immediately think you are referring to the Jews, and read their Bible with this same false impression. Nationally, to this day, both Oxford and Cambridge are under this delusion, as well as the Dissenting Colleges of the land; how, then, can we be surprised at the amount of stupid blundering and erroneous statements issuing from our pulpits, or wonder at the fact,

that our pulpit ministrations do not gain the respect of the masses, so that, while the thousands regard the Church as a venerable institution, the millions are really outside its influence?

Brethren! Is it not a lamentable assertion to make in 1876, that seven-eighths of the Bible are misunderstood? Yet, it is, too truly, a fact. By not distinguishing Israel from Judah, we set all the prophetical books at variance with each other; we make one prophet give the direct falsehood to another; we make Isaiah call into question the prophecies of Jeremiah; and Jeremiah impugn the statements of Hosea. We set Joel against Amos, Zephaniah against Zechariah, and make Ezekiel contradict them all.

Hundreds of proofs are at hand to substantiate these statements, but a few must suffice. Isaiah, Hosea, and Jesus Christ declare *Israel to be lost*. Isaiah 7:8; Hosea 1:10; 6:2; and Matthew 15:24. Jeremiah and Ezekiel declare *Judah to be known*. Jeremiah 24:9; Ezekiel 22:4. Hosea declares *Israel to be as the sand for Multitude*. Hosea 1:10. Jeremiah declares *Judah to be Few in number*. Jeremiah 15:7. Isaiah, David, and Micah declare *Israel to be the Strongest War Power upon Earth*. Isaiah 41:11; Psalm 105:24; Micah 7:16. Whereas, Jeremiah declares *Judah to be without Might*. Jeremiah 19:7. God Almighty, Samuel, David, Isaiah, and Jeremiah declare *Israel to be a Monarchy*. II Samuel 7:12–13; Psalm 89:4; Isaiah 37:31: 49:23; Jeremiah 33:26. Jeremiah states *Judah to be without Government*. Jeremiah 17:4. Isaiah and Obadiah state *Israel to be an Island Nation with large Colonies*. Isaiah 49:1, 8; Obadiah 17. Jeremiah and Ezekiel state *Judah to be strangers in all countries, without geographical inheritance*. Jeremiah 24:9; Ezekiel 22:16. Isaiah, Hosea, Micah, Habakkuk, and Paul declare *Israel to be a Christian People*. Isaiah 44:23; Hosea 2:19; Micah 5:7; Habakkuk 3:13; Romans 6:14. Whereas, Ezekiel, Nahum, Zechariah, Jesus Christ, and Peter declare *Judah to be under the Mosaic Law*. Ezekiel 43:18–27; Nahum 1:15; Zechariah 9:11; Mark 7:9; Luke 13:35; I Peter 2:8. Many scores of such illustrations might be given. These statements are, in reality, perfectly harmonious.

It is only when we read Scripture in our blindness, under the impression that each statement refers to one and the same people, that it becomes contradictory; then, it is that the whole Bible seems one mass of confusion, defying the genius of man to bring forth a shadow of reconciliation, without doing material damage to other parts of The Book. Tom Paine fell into the common error of looking

at the Jews as the House of Israel, and states boldly in his writing that he was led into infidelity because he saw that the Jews could never verify the promises given to Israel; here, therefore, gave the Bible up as a myth.

Honestly, I cannot blame the man; for he did but exercise an acute judgment; and I frankly avow, that if my eyes had not been opened, and my mind instructed, to see that Israel and Judah are not the same people, I could have come to no other conclusion. I can never be too thankful to the Almighty, that in my youth He used the late Professor Wilson to show me the difference between the two Houses. The very understanding of this difference is the key by which almost the entire Bible become intelligible, and I cannot state too strongly, that the man who has not yet seen that the Israel of the Scriptures are totally distinct from the Jewish people, is yet in the very infancy, the mere alphabet of Biblical study, and that, to this day, the meaning of fully seven-eighths of the Bible is completely shut out to his understanding.

I close this chapter by a short and powerful description of the difference between Israel and Judah, given forth by God Himself:

> Therefore, thus saith the LORD God, Behold, my servants [Israel] shall eat, but ye [Judah] shall be hungry, behold my servants [Israel] shall drink, but ye [Judah] shall be thirsty; behold, my servants [Israel] shall rejoice, but ye [Judah] shall be ashamed; behold, my servants [Israel] shall sing for joy of heart, but ye [Judah] shall cry for sorrow of heart, and shall howl for vexation of spirit; and ye [Judah] shall leave your name for a curse unto my chosen [Israel]; for the LORD God shall slay thee [Judah], and call His servants [Israel] by another name. (Isaiah 65:13–15)

I again recommend my readers the plan of underlining their Bibles in red, blue, and green inks. If they would try the red and blue in the quotation just given, they would see its service. There are hundreds of verses like the above, that in part refer to Israel, and in part to Judah, and by this method of employing different colors to distinguish the parts, the intellect is immediately instructed saving an immense strain upon the mind in study. I live in the hope of seeing the day when our Oxford and Cambridge Presses, with the British and Foreign

Bible Society, will facilitate study by using different classes of type to discriminate readily these distinctions, and at the same time sponging out the absurd and abominably false Head Lines that both disgrace and disfigure nearly all their Editions.

EDWARD HINE
1876

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APPENDIX II

"AN OPEN LETTER TO ANY MINISTER WHO TEACHES 'THE JEWS ARE ISRAEL'" BY SHELDON EMRY

DEAR MINISTER OR BIBLE TEACHER:

I understand you believe that the people we know today as "Jews" are God's "Chosen People," the Israel people of the Bible. You, and others, call them "The Chosen Race," "God's Chosen People," "Israel," "The Children of Israel," and other very complimentary names in relation to God. I also understand you believe the Jewish occupation of Palestine to be the prophetic "return of Israel" to "their" land.

Since it is Israelites "*to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises*" (ROMANS 9:4) it behooves us as Christian Americans to know as much about God's Chosen Israel and His Book as we can.

The information on these pages has been compiled in Christian love and a desire to stimulate your study of "the People of the Book."

ISRAEL

1. Regarding the migration of the Jews to Palestine: by 1976, 28 years after the United Nations' approval of the Jewish occupation of that land, there were only 2.9 million Jews there compared to over 8 million in the United States.

2. Jews can leave "Communist" nations almost at will, yet few choose to do so, and more remain in Russia than are in the Jewish state in Palestine. By 1975, Jews were leaving Palestine faster than they were moving there. The following is a direct quote from ***Parade Magazine*** November 23, 1975: "Three years ago, more than 50,000 immigrants settled in Israel. Last year, only 22,000 settle there. This year, the estimate is only 15,000 . . . Last year, 21,000 Israelis left their country. This year a similar number will depart." Other sources indicate many come to the U.S. and some return to Russia.

3. Of all the followers of Judaism in the world, less than 17% are now in Palestine.

4. God prophesied to dispersed Israel: "*I will take you from among the heathen, and gather you out of all countries, and will bring you unto your own land.*" (EZEKIEL 36:24) Are these Jews being gathered from heathen lands?—or from Christian?

5. God goes on: "*Then will I sprinkle clean water upon you, and ye shall be clean . . . A new heart also will I give you, and a new spirit will I put within you: And I will take away the stony heart out of your flesh, And I will give you a heart of flesh.*" Should this mean the Israelites were to become Christians in their new land?

6. The balance of EZEKIEL 36 promises great material blessings which would bring awe from among the heathen. The Jewish Committee for Israeli, to the contrary, admits that if it were not for American money and from the Israeli Bonds sold in America, ISRAELI WOULD BE BROKE AND WOULD COLLAPSE! (Read EZEKIEL 36).

7. Most Christian ministers preach from EZEKIEL 38 and 39 to prophesy an invasion of Jewish Palestine by Russia (Gog and Magog). But 38:11 describes the land of Israel to be invaded as "*the land of unwalled villages . . . them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates.*" Israeli villages are walled and

its borders wired with mine fields, machine gun nests, and tanks to keep out the "heathen" who are in awe, not of the Jew's blessings, but of their armaments AND AMERICA'S PROMISE TO PROTECT THEM!

JEWS "ALL OF ISRAEL?"

8. Some of you preach the Jews who came back from Babylon (4th Century B.C.) are "all of Israel," but Dr. Scofield states on page 529 of THE SCOFIELD REFERENCE BIBLE, "Probably individuals from all of the tribes returned to Jerusalem under Zerubbabel, Ezra and Nehemiah; but, speaking broadly, the dispersion of the ten tribes, Ephraim-Israel, still continues: NOR CAN THEY NOW BE POSITIVELY IDENTIFIED." In other words, of the Israelites dispersed in the ASSYRIAN CAPTIVITY (II KINGS 17:6–23), most never returned to Palestine AND THEIR DESCENDANTS ARE NOT NOW KNOWN AS "JEWS"!

9. Cruden, compiler of *Cruden's Concordance*, has stated: "And it is generally believed that there was no return from this captivity (referring to the Assyrian Captivity of the Ephraim-Israel, or Northern Kingdom), and that the 10 Tribes never came back after their dispersion." So, we see that both Scofield and Cruden agree there must now be descendants of Israelites NOT KNOWN AS "JEWS."

10. Flavius Josephus, in his *Antiquities of the Jews*, says in Book XI, Chapter V, "Wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an immense multitude, and not to be estimated by numbers." He wrote about the time of Christ.

11. The *1905 Jewish Encyclopedia*, Vol. 21, page 249 reads: "If the Ten Tribes have disappeared, they must exist UNDER A DIFFERENT NAME." Again, they must be a people NOT called "Jews."

12. From the *Jewish Quarterly Review* of July 1903, page 106: "The career of the Jews can be traced without difficulty . . . until the present day. OF THAT OF THE ISRAELITES [emphasis added], however, nothing authentic is known after their departure from their fatherland to Halah and Hebor] . . and the cities of the Medes (II Kings 17:6). With the beginning of their captivity, they seemed to have passed from all human knowledge." Yet you ministers stand in front of your congregations and tell them, "The Jews are all of Israel."

13. Many other Jewish sources verify that those we call "Jews" are NOT all of Israel. Isaac Leiser, in *The Jewish Religion*, Vol. 1, page 256, writes, "By this return of the captives (from Babylon) the Israelitish nation was not restored, SINCE THE TEN TRIBES . . . WERE YET IN BANISHMENT."

14. *The Jewish Chronicle*, May 2, 1879: "There has always been, however, an unwillingness to admit that a fate which has befallen so many nations has overtaken the Ten Tribes. Why should they have been less tenacious of life than their brethren of Judah? Nay, the Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. THE TEN TRIBES ARE CERTAINLY IN EXISTENCE, ALL THAT HAS TO BE DONE IS TO DISCOVER WHICH PEOPLE REPRESENT THEM" (Emphasis Added).

15. The *Jewish Quarterly Review* of October 1888 carried an article by Dr. Ad Neubauer titled "Where are the Ten Tribes?" It is too long to be quoted in its entirety, but he does arrive at the conclusion the Ten Tribes are still "missing." Do you still insist the present-day "Jew" represents "all of Israel"?

ANCIENT ISRAELITES NOT "JEWS"

16. Most of you ministers call Abraham a "Jew," but no people in the Holy Scripture were called "Jews" until II Kings 16:6, over 1,000 years after Abraham, Isaac, and Jacob!

17. You preachers often speak of the Exodus as being the deliverance of the "Jews" from Egypt: but the Holy Bible calls them "Israelites," the "House of Jacob," "Hebrews," "Israel," and God calls them "the children of Israel" 122 times in the Book of Exodus. Neither Moses nor God EVER called them "Jews," yet you do. Why?

18. You often quote the promises in GENESIS to Abraham, Isaac, and Jacob as referring to the Jews. In Genesis 17:15, God promised Abraham he would be a "*father of many nations*." The Jews are not "many" nations.

19. In GENESIS 22:12, God said to Abraham, "*In Isaac shall thy seed be called*." Are the Jews called "sons of Isaac," or "Isaacsons," or "Saacsons," or "Saxons"?

ISRAEL IN FULFILLED PROPHECY

20. Abraham's seed were to be as "*The sands of the sea*" as promised in GENESIS 22:17, in GENESIS 24:60, Rebekah, Isaac's wife, was promised to be "*mother of thousands of millions*." At the time of the Exodus, Moses prophesied to Israel that God was to make of them "*a thousand times so many as ye are*" (DEUTERONOMY 1:11). There were over 3,000,000 Israelites then, and over 15,000,000 at the time of David, yet you insist that 15,000,000 Jews today, 3,000 years after David, are "all of Israel!" How do you give honor to God when your teachings make Him a liar?

21. The *"New Covenant,"* as recorded in JEREMIAH 31, was made with "*the House of Israel*." Hebrews 8 verifies it with, "*the House of Israel and with the House of Judah*." Yet your teaching is to the effect that this Covenant, which was to make Israel a Christian people, just didn't work with "God's People the Jews," but that a "Gentile" Race, the White Race, somehow just happened to accept the "*New Covenant*." Just who is this "Race" which seems to have "usurped" Israel's place?

22. Israel was divided after the death of Solomon. Millions of Israelites of the Northern Kingdom called "*the House of Israel*" went into the Assyrian captivity after 740 B.C. and were lost to Bible History. But secular histories recorded millions of the White Race appeared suddenly in that same area about 700 B.C.! They became the Christian people of Europe and then America. Hosea had prophesied to the House of Israel before they went into captivity, "*Yet the number of the children of Israel shall be as the sand of the sea . . . and it shall come to pass, that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God*." In Europe, America, South Africa, and Australia, where we are told we are NOT God's People (Israel), we are told by the millions that we "*are the sons of the living God*!"

23. You insist that Jesus came to the Jews, but in JOHN 10:25, Jesus said to the Jews, "*But ye believed Me not BECAUSE YE ARE NOT MY SHEEP as I said unto you. My sheep hear my voice, and I know them, and they follow Me*." Which people are the "sheep" who knew Him and have followed Him the last 1,900 years?

24. At the time that the Kingdom of Judah was destroyed in 586 B.C. by the King of Babylon, the prophet Jeremiah prophesied to the House of Israel, "*You are my battle ax and weapons of war. With you, I will break in pieces the nations, and with you, I will destroy kingdoms*." Since that time, have the Jews broken up heathen nations and destroyed pagan rule?

25. Airplanes were prophesied for Israel. "*Who are these that fly as a cloud, and as the doves to their windows*?" (ISAIAH 60:8). What people make and fly 99% of the world's airplanes?

26. "*The abundance of the sea shall be converted unto thee*" (ISAIAH 60:5). What people build and operate the great merchant and fishing fleets of the earth?

27. In DEUTERONOMY 15:6, God promised that, "*Thou shalt lend unto many nations, but thou shalt not borrow: and thou*

shalt reign over many nations, but they shall not reign over thee." What people lend and give money to the heathen nations? What people have always been rulers of the heathen, but have never had any other Race rule over them?

28. A detailed blessing was given to Joseph through Moses in DEUTERONOMY 33:13–16: "*And of Joseph he said, Blessed of the LORD be his land* (his own land separate from the rest of Israel?), *for the precious things of heaven* (spiritual) *for the dew, and for the deep that coucheth beneath* (rain and wealth of the seas), *And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon* (abundant harvest of agricultural products) *And for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and fullness thereof* (mineral wealth, oil and coal, gas, etc.) *and for the good will of Him that dwelt in the bush* (the favor of God, who appeared to Moses in the bush) *let the blessings come upon the head of Joseph."* This prophecy promised Joseph's descendants great material wealth, blessings and protection. One Race of people on this earth have always had abundant harvests. All others have always been short of food. One Race mines the ores, drills the oil wells, digs the coal and converts the "precious things of the earth" into the goods and services of "Modern civilization." Other Races lives as they did millenniums ago!

29. Israel was the only people ever promised by God that He would answer their prayers and watch over them. What people have prayed to the God of Abraham, Isaac, and Jacob down through the last score of centuries, have had their prayers answered, and have been prospered by Him while the other Races sit in heathen darkness? If the White, Nordic Race is REALLY just like the colored Races, why did the God of Abraham, choose ONLY the white Race in which to establish HIS WORSHIP? Why are only WHITE nations known as CHRISTIAN nations?

30. In PSALM 147 God said, "*He sheweth His Word unto Jacob, His statutes and His judgements unto Israel, HE*

HATH NOT DEALT SO WITH ANY NATION AS FOR HIS JUDGEMENTS THEY HAVE NOT KNOWN THEM." The White Race prints and worships from millions of "*His Statutes and His Judgements*" and only Israel was to have them. Does this make God a liar; or is the White Nordic Race Israel?

31. In MATTHEW 15:24, Jesus said, "*I am not sent but unto the lost sheep of the house of Israel*." Was His entire mission a farce? Your teaching seems to make it so.

32. In ISAIAH 62:2, God said to Israel, "*Thou shalt be called by a new name which the mouth of the Lord shall name*." HOSEA 2:17 reads, "*They shall no more be remembered by their name*." In ISAIAH 65, God said to the enemies of His servant Israel, "*And ye shall leave your name for a curse unto My Chosen: for the Lord GOD shall slay thee, AND CALL HIS SERVANTS BY ANOTHER NAME*." These "enemies" are yet called by their ancient name of "Jew," but Israel lost her name and identity, became the "Caucasian" Race (from the mountains of our captivity), and now the "Christian" nations, named after the Name of our God and our Redeemer, the Lord Jesus Christ, FULFILLING HIS PROPHECIES TO ISRAEL.

33. Through JEREMIAH, the LORD God told Israel, "*I will take you one of a city, and two of a family and bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding*" (3:14–15). God brought over 40 million Caucasians to America (Zion) in one 50 year period, the greatest mass migration in all of human history, AND THEY HAD BORN AGAIN CHRISTIAN MINISTERS! Yet, you preach the migration of a handful of atheistic and agnostic "Jews" to old Palestine, with their Rabbis, who curse the Name of Jesus Christ, is "the fulfillment of the prophecies of the regathering of God's People Israel to their land!" What nonsense you preach from God's pulpits!

ESAU-EDOM AND THE "JEWS"

34. In the GENESIS 25 story of Esau selling the birthright to Jacob, we read that he sold it for "*red pottage . . . therefore was his name called Edom*." Edom means "Red."

35. GENESIS 28:9 tells us that ESAU went "*unto Ishmael and took unto the wives he had Mahalath the daughter of Ishmael*." GENESIS 36:2 says he also "*took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibaman the daughter of Anah the daughter of Zibeon the Hivite*." So, these descendants of Esau would be called ISHMAELITES, CANAANITES, HITTITES, AND HIVITES! The very people God later ordered Israel NOT to marry!

36. God makes sure we know of the separation of Esau and Jacob (Israel), for GENESIS 36:6 tells us, "*Esau took his wives, and his sons, and his daughters . . . and went into the country from the face of his brother Jacob*." Therefore, Esau's offspring would NOT take husbands and wives from the Hebrews, BUT FROM THE ISHMAELITES AND CANAANITES AMONG WHOM THEY DWELT! In a few generations, they would be almost full-blooded Ishmaelites and CANAANITES.

37. *The rest of GENESIS 36 tells us four times that Esau "is Edom" and the "father of Edomites." Adding this up, we would expect Esau's progeny to be known as Ishmaelites, Canaanites, Hittites, Hivites, or collectively as "EDOMITES." Remember as you read on, that Edom means "Red."*

38. Several hundred years later when God delivered the Israelites from Egypt, NUMBERS 20 tells us THE FIRST PEOPLE TO FIGHT THE CHILDREN OF ISRAEL WERE THE "EDOMITES!" All the books of history in the Bible tell of enmity and war between Israel and "Edom." AS I've shown, the Exodus Israelites were NOT called "Jews." Only Israelites of the Judah Kingdom (500 years after the Exodus) were called Jews, from the name "Judahite" (II Kings 16:6).

39. In the book of Esther, when the king sent out the decree to protect the "Jews" (who were the Judahites of the Babylonian captivity), "*many of the people of the land BECAME JEWS: for the fear of the Jews fell upon them*." (ESTHER 8:17). This king ruled "from India unto Ethiopia" compassing the territory occupied by the Hittites, Hivites, Jebusites, and Canaanites, so it is probable that tens of thousands of these people collectively known as "EDOM" professed the name "Jew" to escape the king's wrath. They were NOT descendants of Jacob-Israel, though they had now become "Jews." This was 500 years BEFORE Christ.

40. EZRA 9:1 AFTER the Jewish remnant returned to Palestine, we find they took wives among the Hittites, Canaanites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians, and the Amorites: thereby adding more of "Edom" to the "Jews" who lived in Jerusalem at the coming of Jesus Christ.

41. Coming down through history to near the time of Christ we find that Flavius Josephus states that the "Idumeans" (Edomites) became part of "Jewry," as we have seen from the Book of ESTHER. This would explain why some "Jews" believed the Christ, and other "Jews" hated Him. Those who believed were simply the ones of Israelite ancestry; while those who hated Him were of Esau-Edom! Now, go back and read #23 and #32 before you go on!

42. The BIBLICA ENCYCLOPEDIA, Vol. 2, Col. 1187, says that the Edomites are part of Jewry. The scientist and historian Dr. David Davidson wrote: "Indeed the Edomites later became completely absorbed in Jewry and under their aggressive intrusion, the Jews became racially the medium of expression for the Edomite ideal for which Herod the Great had first given political formation. The Edomite intrusion into Judaism AT EVERY HISTORICAL POINT OF CONTACT is fully discussed in the volumes of the Cambridge Ancient History. The History of the latest phase of the intrusion (absorption or inter-marriage) is in the summary of the Encyclopedia Biblica, Volume 2, Col. 1187 (he then quotes that). Even the fact that the Edomites have at length BECOME JEWS

was soon completely forgotten by the exponents of Jewish tradition." (It is this "tradition" which Christian ministers have been tricked into preaching instead of the truth.)

43. The JEWISH ENCYCLOPEDIA, edition of 1925, Vol. 5, page 41, states "Edom is in modern Jewry."

KHAZARS AND THE "JEWS"

44. H. G. Wells, in his great OUTLINE OF HISTORY verifies what we have just read, that millenniums ago the Edomites became "Jews." But then, he goes on and gives us another trial to follow in correctly identifying the people today "who call themselves Jews." He says that these "Idumeans" joined with a "Turkish" people of Southern Russia (the Khazars), who also "became Jews," and BOTH make up the present day "Jews." Mr. Wells concludes, "The main part of Jewry NEVER WAS IN JUDAEA AND HAD NEVER COME OUT OF JUDAEA!" How about reading some history Reverend Minister?

45. Funk & Wagnall's JEWISH ENCYCLOPEDIA has a map showing the religions of Europe in the 10th Century. And the area north of the Black Sea is marked "JEWS (Chazars)" and the two words are used INTERCHANGEABLY in many old Jewish books. Speaking of these "Jews," Col. John Beaty, former U.S. Intelligence Officer, writes in his book, *Iron Curtain Over America*, "As time passed, it came about that these Khazar people of mixed non-Russian stock, who hated the Russians and lived under Babylonian Talmudic law, became known in the western world, from their place of residence and their legal-religious code, as Russian Jews." Tens of thousands of these non-Israelite "Jews" migrated to America prior to 1880. Millions have come since.

46. Prof. Roland B. Dixon, of Harvard, wrote in 1923, "The most important single factor, however, in the differentiation of these Jews of the Asiatic borderland . . . WAS THE CONVERSION TO JUDAISM IN THE EIGHTH CENTURY

OF THE KHAZARS. In these (Khazars) . . . We may in all probability see the origin of the great mass of the East European Jews of today."

47. Nathan M. Pollock, a Khazar-Jew, spent 40 years researching the origin of his fellow "Jews." He says that six out of ten in Palestine, AND NINE OUT OF TEN IN THE WESTERN HEMISPHERE (AMERICA) ARE NOT REAL JEWS, BUT DESCENDANTS OF THE FIERCE KHAZAR TRIBES WHICH ROAMED THE STEPPES OF SOUTHERN RUSSIA MANY CENTURIES AGO. He states that the names Halperin, Halpern, Alpert, Galpern, etc. are 100% Khazar. Also, Kaplan, Caplon, Koppel, Kogan, Kaganovich (Russianized) and similar derivative names. (THE JEWS THAT AREN'T, San Diego Union, August 28, 1966). His findings, and many others too numerous to list in this tract, corroborate the Khazar ancestry of the most modern "Jews."

48. The Khazar-Jews of Europe and America have always had an affinity to their Mongol brethren of Asia. The Jewish movie "czars" of filthy, corrupting Hollywood are often called "moguls," a term dating back to the Khan "Moguls," or "rulers," of Genghis Khan. It is simply a Mongol identification, NOT an Israelite one.

MODERN "JUDAISM" COMES FROM BABYLON

49. Professor H. Graetz, in his long HISTORY OF THE JEWS, Vol. II, Pub. 1893, page 631, says of the Jewish Talmud, among many other things, "The Babylonian Talmud is especially distinguished from the Jerusalem or Palestine Talmud . . . (then follows the comparisons) . . . it was for this reason that the BABYLONIAN rather than the Jerusalem Talmud became the fundamental possession of the Jewish Race, its life breath, its very soul . . ."

50. In Harmsworth's HISTORY OF THE WORLD is a section on "The Hebrew Peoples" written by Dr. H. Winckler, L. M. King, Dr. R. G. Brandis, and H. R. Hall. On pages 1781–1784,

Volume 3 show that, "Judaism was not evolved in Judah; it was in Babylon that Judaism first became that which it was and still is." In other words, JUDAISM, rather than being the religion of ancient Israel, as you tell your flock, IS THE RELIGION OF ISRAEL'S ANCIENT PAGAN ENEMY, BABYLON!

51. In the same book above, the same authors say the distinction between Israel and Judah "can best be expressed in the phrase, which may sound paradoxical, but yet aptly characterizes the true relationship of the two people: THE ISRAELITES WERE NOT JEWS!"

52. Quoting H. G. Wells' OUTLINE OF HISTORY again, "Judaism is indeed the reconstructed political ideal of many shattered peoples . . . it is to the Phoenician contingent and to Aramean accessions IN BABYLON that the financial and commercial tradition is to be ascribed." So, even their "economic" ideas come from Babylon! It is much more than coincidental that "BABYLON THE GREAT, MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (REVELATION 17 & 18) is an "economic" system of oppression!

COMMUNISM AND THE "JEWS"

53. Speaking of an "economic system of oppression," that fits communism (socialism), and Rev. Denis Fahey, in his THE MYSTICAL BODY OF CHRIST IN MODERN WORLD writes, "According to the data furnished by the Soviet press, out of 556 important functionaries of the Bolshevik State (1918–1919) . . . 457 (were) Jews." (Reverend, as you know by reading the precious points, the name "Jew" no longer means "Israelite," so you know the ones we speak of from here on are of Esau-Edom, Khazar, and Mongol ancestry, now called "Jews.")

54. Six men led the Bolshevik revolt in Russia: Lenin, Trotsky, Zinoviev, Kamenev, Sverdlev, and Lunacharsky Five were

Jews, Trotsky's real name was Lev Bronstein, Lenin's was Hiam Goldmann. Their plan was written by Karl Marx, son of a Jewish Rabbi.

55. Michal Hrushevsky in his A HISTORY OF THE UKRAINE, Yale University Press, 1941, says, "In 1897 was founded the Bund, the union of JEWISH WORKERS in Poland and Lithuania . . . They engaged in revolutionary activity upon a large scale, and their energy made them THE SPEARHEAD OF THE (Communist) PARTY."

56. You know the story of Lenin and the sealed train crossing Europe with his followers to take control of the Russian revolution. But, did you know that "Out of a list of 165 names published, 23 are Russian, 3 Georgian, 4 Armenian, 1 German, and 128 JEWISH"? (THE SURRENDER OF AN EMPIRE, N. H. Webster, 1931, p. 77).

57. The same source above states, "At about the same time, Trotsky (Jew) arrived from the United States, followed by over 300 Jews from the East End of New York" (Page 73).

58. Edward Ross in his RUSSIAN BOLSHEVIK REVOLUTION writes, "This is why refugees, obscure to us although not to the Russians, who in exile had been obliged to work in our steel mills and tailor shops for a living, former residents of New York's East side, . . . will rise to be the heads of the Soviets and, later, cabinet ministers of a government ruling a tenth of the human race." Ross was in FAVOR of them and he ends this portion with, "In all modern history, there is no romance like it!"

59. Frank Britton put it a little more bluntly, "Soon these hoards or returning Jews would exercise the power of life and death over 150 million Christian Russians. Soon every factory, every government bureau, every school district, and every army would function under the gimlet eye of a Jewish Commisar. Soon the blood of human beings would be oozing from under the doors of the Communist execution chambers as tens of thousands of Christian men and women were

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butchered like cattle in a slaughterhouse. Soon five million landowners would be deliberately starved to death as part of a premeditated plan. Soon a move would be under way to exterminate the gentile leader class of the entire nation by murdering every Christian factory owner, and lawyer, and government leader, and army officer, and every other person who had been, or might be, a potential leader. Soon the standing population of the slave-labor camps would exceed 16 million. Soon every church and cathedral would be gutted, and every priest and preacher would become a criminal in his own community. Soon Russia would have a zombie-proletariat, docile, willing to work, easily controlled, incapable of revolt . . . When the Bolsheviks came to power, they systematically undertook to destroy every vestige of opposition by exterminating the upper classes of Russian society. The fury of the RED TERROR can be explained ONLY AS A MANIFESTATION OF JEWISH HATRED AGAINST CHRISTIAN CIVILIZATION . . . Such was the 'romance' of the Bolshevik revolution." Frank Britton gives many pages of documented terror, and then sums it up, "the total effect was much the same as it would be in any country. With its small middle and upper class exterminated, Russia's peasant and worker population accepted Jewish Bolshevism without protest. The Russian masses, deprived of its spokesmen and leaders, WAS SIMPLY INCAPABLE OF COUNTER-REVOLUTION. That was what the RED TERROR set out to accomplish" (above from BEHIND COMMUNISM 96 pages, profusely illustrated and documented). Without going into more gory details of the Jewish murder of millions of their Christian captives, of which you can plead ignorance, it hardly seems possible you can be ignorant of more recent news about "Communism, such as:

60. After World War II the following Jews ruled in Europe: Rakosi in Hungary, Jacob Berman in Poland, Anna Pauker in Romania, Rudophy Slansky in Czechoslovakia, and Kagonovich in Russia through Stalin. Even non-Jews such as Tito of Yugoslavia were controlled by Jews. John Gunther

in BEHIND THE IRON CURTAIN writes of the Jew Mosa Pijade, "He is Tito's mentor—whatever ideological structure Tito may have, he got from his shrewd old man."

61. In America, the Jew, Gerhart Eisler, ran the Communist Party from 1935 to 1947. His right-hand man was J. Peters, whose real name was Goldberger and he is Jewish. Today, 6 of the top 9 Party officers are Jews.

62. In 1945, six men were arrested for stealing government secrets in the "Amerasia" case. Three were Jews.

63. In 1946, a Canadian spy ring was broken up. Among its members were Dr. Raymond Boyer (wife Anita Cohen—Jewess), David Shugar, J. Isador Gottheir, Israel Halperin, and Samuel Carr (Cohen). Its leader was Fred Rose (Rosenberg).

64. In 1949, the 12 members of the National Secretariat of the American Communist Party were tried under then existing laws. Six of the twelve were known Jews, three more may have been. All were convicted and served short sentences or were fined.

65. In 1950, ten Hollywood writers and directors were convicted of contempt of Congress for refusing to answer questions about their Communist connections. Nine WERE JEWS and six of them were party members!

66. After the conviction of the above, the second string "Politburo" took over the American Communist Party. Of these 21, 14 were Jews, 1 was a mistress of a Jew and two were colored.

67. The spy trials of the 1950's, which you must remember, were almost 100% Jewish. The Jew Klaus Fuchs (who was admitted to the U.S. at the request of Albert Einstein) was found out first; then followed Harry Gold, David Greenglass, Abraham Brothman, Miriam Moskowitz, Sidney Weinbaum, Julius and Ethel Rosenberg (who received the death sentence) and Morton Sobell. Before the whole thing was over, others such as J. Robert Oppenheimer, Frank Oppenheimer, and a "Steve

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Nelson" came under investigation. "Steve Nelson" turned out to be a Mr. Mesarosh, a Jew, and his contact was a Joseph W. Weinberg of the University of Minnesota!

68. "Civil Rights" movements, Negro agitation organizations such as the NAACP, CORE, SNCC, etc. are organized and controlled by Jews. The "anti-war," "peace," "Women's Lib," and other "minority" agitation and revolutionary groups have mostly Jews in their upper leadership. Hasn't this made you at least curious?

69. Hollywood studios turn out hundreds of anti-Nazi movies, thousands of pro- Communist ones, AND NO ANTI-COMMUNISTS MOVIES. Jewish control of that "industry" is known by all and is openly admitted. Why haven't you ministers even wondered about that? Television, with Jewish control of the networks and productions, follows the same line. The same corrupting influence can be traced in liquor, pornography, prostitution, rock music, drugs, sex-education, sensitivity training, subtle and open promotion of youth rebellion, anti-Bible and anti- Christian laws and court decisions and attitudes, and on and on and on. You express sorrow; sometimes even anger, at the corruption, BUT YOU NEVER EXPOSE ITS JEWISH SOURCE. WHY?

WHAT DO YOUR LIES DO TO YOUR PEOPLE IN AMERICA?

70. God's Holy Word, the Bible, warns His Israel People of her enemies in the end of the age. A great invasion of Israel nations is foretold, especially in EZEKIEL 38 AND 39. It takes but little vision to see that if the "Jews" of today are actually the Edomite-Khazar-Mongols (Magog of Ezekiel 38) who are behind and ruled Russian and World Socialism, then Ezekiel really prophesied an invasion of the Saxon Israel nations by the people we call "Jews." AND THAT INVASION IS WELL UNDER WAY! Meanwhile you hide it from Christian-Israel by telling your flock that Ezekiel 38 and 39 is

a prophecy of a future invasion of Jewish- occupied Palestine by the "Russians." The Khazar-Jews in Palestine and their counterparts in Moscow carry out a so-called "war", in which only Arabs get hurt, AND YOU PREACH THAT SHAM IS A FULFILLMENT OF BIBLE PROPHECY! True Israel remains blind to her danger, and to her destiny.

SPECIAL TO "LUTHERAN" MINISTERS

This is not numbered and is directed to those who think they follow the teachings of Martin Luther, the great German reformer. (Translated from BIBLISCHES SPRUCH U. SCHATZ-KASTLEIN by Karl Fliedner.) In the first part, Luther complains of the Jews "squeezing from us our money and goods" and of their, "lying, blaspheming, and cursing," and then he admonished "We should not suffer it . . . lest we become partakers of their sins."

Then, he goes on. "I will give you my true council: First, that we avoid their synagogues and schools and WARN PEOPLE AGAINST THEM. And such should be done to the glory of God and Christendom, that God may see that we are Christians, AND HAVE NOT KNOWINGLY TOLERATED SUCH LYING, CURSING AND BLASPHEMING OF HIS SON AND HIS CHRISTIANS . . ." On the Talmud: "The heathen philosophers write much more honourably not only about God's government and future life, but also about temporal virtues. They write that man is by nature obligated to serve others, also to keep his word to enemies, and be true and helpful to them especially in need, as taught by Cicero and his like. Yea, I maintain THAT IN THREE FABLES OF AESOP, THERE IS MORE WISDOM TO BE FOUND THAN IN ALL THE BOOKS OF THE TALMUDISTS AND RABBIS . . ."

Yet, "Lutheran" ministers think Judaism is the predecessor of Christianity!

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Luther wrote on economic bondage to them: "Why, they hold us Christians in captivity in our own country; they let us work in the sweat of our noses, while they appropriate money and goods . . . live well and easy on goods for which we have worked, keep us and our goods in captivity THROUGH THEIR CURSED USURY (Interest), mock us and spit on us, because we must labor and permit them to be noblemen at our expense; thus they are our lords and masters we their servants with our own property, sweat and labor! AND TO THANK US AND REWARD US, THEY CURSE OUR LORD!"

Today, Luther's writings on the great problems of his day have been almost eliminated from Lutheran books and seminaries. Nothing of his writings on the "Jews" are allowed to be taught in "Lutheran" seminaries.

6,000,000 JEWS

You ministers often repeat the Jew story that "Hitler killed 6 million Jews," yet the 1939 World Almanac shows 15,688,259 Jews in the world and 9 years later, the New York Times reported there were between 15,600,000 and 18,700,000 Jews! If Hitler killed 6 million, how come there were no less in 1948 than in 1939? The same sources report the Jews in Germany in 1938, PRIOR TO THE SUPPOSED KILLINGS, totaled only 550,000 (1/2 million)!

If Germans killed 38% of all Jews in the world, does that mean the 9,688,259 left had six to nine million children in the next 9 years? It takes normal populations 100 years to double —how come Jews did it in 9? AND THEN NEVER DID IT AGAIN? (Present world population of "Jews" is about the same as it was in 1948.) Why do you repeat this Jewish propaganda lie to your flock?

YOU AND THE "JEWS"

The evidence proving the present day "Jews" are NOT "The house of Israel" is endless. History gives abundant proof that the White, Nordic Race sprang from dispersed Israel. The White Christian nations are the seed of Abraham through whom all the world is to be blessed! WE ARE ISRAEL!

We'll continue fulfilling Israel's appointed destiny. Christ's Blood has sealed to us the promises made unto our fathers Abraham, Isaac and Jacob. You can share that destiny with us; or you can continue with Esau-Edom until the day when "*the house of Jacob shall be a fire, and the house of Joseph a flame, and THE HOUSE OF ESAU FOR STUBBLE, and they shall kindle in them, and devour them; AND THERE SHALL NOT BE ANY REMAINING OF THE HOUSE OF ESAU: for the LORD hath spoken it . . . And saviours shall come upon Mount Zion to just the Mount of Esau: and Kingdom shall be the LORD's*" (Obadiah 18, 21).

AUTHOR'S COMMENTS

I could have written another 70 items, but if these 70 have not convince you of the true identity of modern Jewry—then I could do no more with 700! God will open your eyes; or they will remain blinded. I can only provide people with the means to place some Truth in your hands to read.

History and Scripture prove the people known as "Jews" today are not only NOT Israel, but are actually the ENEMIES OF ISRAEL. For God, who knows the end from the beginning, foresaw all this, as we have seen from the Holy Word. Genesis 28:9 and 36:2 show Esau married wives of Ismael and Canaanites. Genesis 36 says, "*Esau is Edom . . . Esau, who is Edom . . . Esau, the father of the Edomites in Mount Seir.*" Looking at the

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antichrist activities of the modern "Jew," and knowing they are Esau-Edom (Khazars), you can see what the Bible says, "*As it is written, Jacob (Israel) I loved, BUT ESAU HAVE I HATED*" (ROMANS 9:13). You should look up the prophecies for Esau, Edom, and Mount Seir when you want to preach about "*them which say they are Jews, AND ARE NOT, but are the synagogue of Satan*" (REVELATION 2:9; 3:9). THEY ARE ENTIRELY DIFFERENT THAN THE PROPHECIES ABOUT ISRAEL. Instead of a glorious future as God's Chosen, the descendants of Esau-Edom Jewry are slated for total destruction. (See OBADIAH and others.) Their claim to Palestine, and their claim that America should help, is based on the false identity provided them by their own propaganda, fortified by your erroneous teachings.

Henry Ford, founder of the Ford Motor Company, in Chapter of his monumental and almost forgotten book, *THE INTERNATIONAL JEW* states, "There is a mission for the pulpit to liberate the Church from what the New Testament Scriptures call 'the fear of the Jews.' The pulpit has also the mission of liberating the Church from the error that Judah and Israel are synonymous. The reading of the Scriptures which confuse the Tribe of Judah with Israel, and which interpret every mention of Israel as signifying the Jews, is at the root of more than one-half of the confusion and division traceable in Christian doctrinal statements. THE JEWS ARE NOT THE CHOSEN PEOPLE, THOUGH PRACTICALLY THE ENTIRE CHURCH HAS SUCCUMBED TO THE PROPAGANDA WHICH DECLARES THEM TO BE SO!"

The last quote above, by Henry Ford in 1921, stated the truth then, and it is a more urgent truth today: THE DOCTRINE THAT THE JEWS ARE THE CHOSEN PEOPLE OF GOD IS PURELY AND SIMPLY "PROPAGANDA"! And you, dear Christian Minister, have fallen for the greatest deception ever practiced upon Israel!

Dear Minister: The question for you now is: Will you preach and teach the Truth about Israel? Or will you continue to preach the False Doctrine that "The Jews are God's Chosen People"?

A reply may be expected by whoever gave you this tract; but more importantly, you will eventually be REQUIRED to answer for your works at the Judgement Seat of Christ, "*And, behold, I come quickly; and My reward is with Me, to give to every man according to his work shall be*" (REVELATION 22:12).

This tract was written by Pastor Sheldon Emry.

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APPENDIX III

THE TEN COMMANDMENTS OF YAHWEH

Which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and will all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. (Matthew 22:36–40)

THE DECALOGUE

I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth.

III. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; and shewing mercy unto thousands of them that love Me, and keep My Commandments.

IV. Thou shalt not take the Name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His Name in vain.

V. Remember the Sabbath Day, to keep it Holy. Six days shalt thou labour, and do all thy work: but the seventh day *is* the Sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made the heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the Sabbath Day, and hallowed It.

VI. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

VII. Thou shalt not murder.

VIII. Thou shalt not commit adultery.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet they neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's. (Exodus 20:1–17)

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APPENDIX IV

THE 2,713 COMMANDS IN THE OLD TESTAMENT

According to *Dake's Annotated Reference Bible*, "These commands do not include the 106 in Genesis, only those beginning with the life of Moses. They are divided into 4 sections, as follows."[581]

1. **<u>203 Commands</u>** to Moses before the 10 Commandments were given. Most of these were personal commands directing Moses in his war with Pharaoh, the Exodus, and the Journey to Sinai (**Exodus 3:5, 10, 14–16, 18; 4:3–4, 6–7, 12, 15–17, 19, 21– 22, 27; 6:6, 11, 13, 29; 7:2, 9, 15, 19; 8:1, 5, 16, 20; 9:1, 8, 13, 22; 10:1, 12, 21; 11:2; 12:2–27, 43–49; 13:2–3, 5–16; 14:2, 13, 15–16, 26; 15:25; 16:4–5, 9, 16, 19, 23, 25–26, 29, 32–33; 17:5–6, 14; 19:3, 10, 12–15, 20–24).**

2. **<u>10 Commandments</u>,** including 37 statements **(Exodus 20:3–17; Deuteronomy 5:1–21).**

3. **<u>155 Commands</u>** in the first section of the Mosaic Covenant—those between the 10 Commandments and the dedication and sealing of the Book of the Covenant with the blood of animals **(Exodus 20:18–24:8).**

4. **<u>2,345 Commands</u>**, which are additions to the Book of the Law of Moses **(Exodus 24:1–Deuteronomy 34:12).** In this

[581] Finis Jennings Dake, *Dake's Annotated Reference Bible* (Lawrenceville, GA: Dake Publishing, 1999), 177–81.

section, there are commands to **Moses (Exodus 32:34; 33:1–3, 5; 34:1–3, 27; 35:4–19; 40:1–15; Numbers 1:1–4; 2:1–34; 3:14– 16, 38; 11:16–17; 12:4; 13:1–20; 14:25, 28, 42; 16:21; 17:1–5; 20:8, 12–13; 21:8–9, 16, 34; 25:17; 26:1–4, 52–56; 27:15–23; 31:2; 34:1–15; 34:16–29; 35:1– 15; Deuteronomy 1:6–8; 2:1–37; 3:1–11, 23:29; 4:14; 10:1–11; 31:14–22, 30; 32:49–50); Aaron (Leviticus 10:6–7; Numbers 18:1–8; 20:25–16); Sons of Uzziel (Leviticus 10:4); Eleazer (Numbers 16:36–40); Korah (Numbers 16:6– 9; 31:24–27); Joshua (Deuteronomy 3:21–22; 31:23); Levites (Numbers 25:4– 9; 31:24–27); Israel (Exodus 23:11–16; Numbers 11:18; 16:13–16; 16:24–26, 45–50; 18:22; Deuteronomy 3:18–20; 6:9–10; 10:14–22; 11:2–9; 17:8–11; 19:1– 13; 31:6–8, 28–30; 32:7, 46); Nations (Deuteronomy 32:43); and Heaven and Earth (Deuteronomy 32:1).**

In all, we have **2,277 Commands** embodied in **455 Laws of Moses**, which are listed below. They were the rules of religion and morals for all Israel until the Messiah should come to make the New Covenant. Many of the Commands have been repeated in Scripture, so they are listed here in groups. In the case of the 10 Commandments, for instance, there are 225 Statements or Commands repeating some phase of them.

DIVINE LAWS:

God First (23 Commands):

1. No other gods before Me **(Exodus 20:3)**
2. Sacrifice to no other god **(Exodus 22:30)**
3. Mention no other god **(Exodus 23:13)**
4. Bow not down to other gods **(Exodus 23:24)**
5. Serve no other gods **(Exodus 23:24)**
6. Follow no other gods **(Exodus 23:24)**

7. Destroy every other god **(Exodus 23:24)**
8. Break down their images **(Exodus 23:24)**
9. Make no covenant with others **(Exodus 23:32)**
10. Do not sin against Me **(Exodus 23:33)**
11. Do not let them snare you **(Exodus 23:33)**
12. Worship no other god **(Exodus 34:14)**
13. Do not go whoring after them **(Exodus 34:15)**
14. Do not eat their sacrifices **(Exodus 34:15)**
15. Do not be influenced by them **(Exodus 34:16)**
16. Fear Me, not other gods **(Deuteronomy 6:13)**
17. Swear by My Name **(Deuteronomy 6:13)**
18. Do not tempt Me **(Deuteronomy 6:16)**
19. Keep My Commandments **(Deuteronomy 6:17)**
20. Do right before Me **(Deuteronomy 6:18)**
21. Love Me with all your heart, soul, and might (**Deuteronomy 6:5, 14–15; 11:1)**
22. Do not profane My Holy Name **(Leviticus 22:32)**
23. Be perfect with the Lord (**Deuteronomy 18:13)**

Idolatry (38 Commands):

1. Make no images of any kind **(Exodus 20:4, 23; 34:17; Leviticus 19:4; 26:1; Deuteronomy 4:15–19; 6:8–10; 16:21–22; 17:15)**
2. Bow not down to them **(Exodus 20:5; Leviticus 26:1)**
3. Sacrifice no child to them **(Leviticus 18:21)**

4. Do not serve them **(Leviticus 26:1)**
5. Turn not to them (**Leviticus 19:4)**
6. Do not set them up **(Leviticus 26:1)**
7. Do not be corrupted by them **(Deuteronomy 4:16)**
8. Do not be driven to worship them or any heavenly body **(Deuteronomy 4:15–19)**
9. Do not serve them **(Deuteronomy 5:8–9; 7:16; 11:16; 13:1–11)**
10. Do not be deceived by them **(Deuteronomy 11:16; 12:30)**
11. Do not inquire about them **(Deuteronomy 12:30)**
12. Destroy all who serve them **(Deuteronomy 13:1–18; 17:2–7)**

Blasphemy (12 Commands):

1. Do not take God's Name in vain **(Exodus 20:7; Deuteronomy 5:11)**
2. Do not revile rulers **(Exodus 22:28)**
3. Do not swear by God's Name falsely **(Leviticus 19:12)**
4. Do not profane His Name **(Leviticus 19:12)**
5. Fear your God **(Leviticus 19:14)**
6. Death for blasphemy **(Leviticus 24:10–16)**

TYPICAL, MEMORIAL, RITUAL LAWS:

Weekly Sabbaths (62 Commands):

1. Remember to keep holy **(Exodus 20:8; 35:2)**
2. Do no work **(Exodus 20:10; Leviticus 23:3; Deuteronomy 5:14)**

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3. Do not cook **(Exodus 16:23)**

4. Abide at home **(Exodus 16:29)**

5. Rest **(Exodus 23:12; 34:21; 35:2; Leviticus 23:3)**

6. Change showbread **(Leviticus 24:8)**

7. Keep as **a sign** between Me and Israel **(Exodus 31:13–17; Leviticus 23:3; 26:2; Deuteronomy 5:12; cp. Ezekiel 20:12, 20)**

8. Whoever works will die **(Exodus 31:13–17; 35:2; Numbers 15:32–26)**

9. Kindle no fire **(Exodus 35:3)**

10. Sacrifice every Sabbath **(Numbers 28:9–10; cp. Ezekiel 46:1–4, 12).** Fire for sacrifices permitted.

11. Remember to keep Sabbath as a memorial of deliverance from slavery in Egypt **(Deuteronomy 5:15)**

Year Long Sabbaths (34 Commands):

1. Let the land rest the 7th year **(Exodus 23:10–11; Leviticus 25:1–7, 18–24)**

2. Let the vineyards and oliveyards rest **(Exodus 23:11; Leviticus 25:1–7)**

3. Release debts **(Deuteronomy 15:1–4)**

2-Year Long Sabbaths (35 Commands):

1. Count 7 Sabbaths or years—7 Sabbatic years **(Leviticus 25:8)**

2. Hallow the 50th year (which with the 7th Sabbatic year made a 2-year Sabbath **(Leviticus 25:9–10, 12)**

3. Proclaim liberty to all and begin another 50-year business cycle without debts, mortgages and slavery **(Leviticus 25:9–10, 13–17, 25–34)**

4. Let all land and vineyards rest as in the Sabbatic year **(Leviticus 25:11–17)**

Special Yearly Sabbaths (138 Commands):

1. Observe yearly great Day of Atonement **(Leviticus 16:31; 23:26-32)**

2. 1st and 7th days to be Feast of Unleavened Bread **(Leviticus 23:7–8)**

3. Day of Pentecost **(Leviticus 23:21)**

4. Day of blowing of Trumpets **(Leviticus 23:24–25)**

5. 1st and 8th days to be Feast of Tabernacles **(Leviticus 23:33–44)**

Sacrifice-Offerings (21 Commands):

1. Make altars of sacrifice **(Exodus 20:24–25)**

2. Offer blood sacrifices with unleavened bread only **(Exodus 23:18; 34:25)**

3. Burn fat before morning **(Exodus 23:18; 34:25)**

4. Boil no sacrifice in mother's milk **(Exodus 23:19; 34:26; Deuteronomy 14:21)**

5. No leaven or honey in burnt offerings **(Leviticus 2:11)**

6. Salt in all offerings **(Leviticus 2:13)**

7. Oil and frankincense on meat offerings **(Leviticus 2:15)**

8. **Burnt Offerings (48 Commands):**

    a. Bullocks **(Leviticus 1:1–8)**

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b. Sheep and goats **(Leviticus 1:10–13)**
c. Pigeons and doves **(Leviticus 1:14–17; 5:7–10; 12:8)**
d. Fine flour **(Leviticus 2:1–3)**
e. Law of Burnt Offerings **(Leviticus 6:8–13; 9:3–4)**

9. **Baked Offerings (9 Commands):**

a. Unleavened cakes **(Leviticus 2:4)**
b. Unleavened pan cakes **(Leviticus 2:5–6)**
c. Law of Meat Offerings **(Leviticus 6:14–23)**

10. **Fried Offerings (6 Commands):**

a. Unleavened cakes **(Leviticus 2:7–9)**

11. **Peace Offerings (45 Commands):**

a. Bullock **(Leviticus 3:1–6)**
b. Sheep **(Leviticus 3:7–11)**
c. Goats **(Leviticus 3:12–17)**
d. Law of Peace Offerings **(Leviticus 7:11–21)**

12. **Sin Offerings (75 Commands):**

a. Bullock for priests **(Leviticus 4:1–12)**
b. Bullock for people **(Leviticus 4:13–21)**
c. Goat for ruler **(Leviticus 4:22–26)**
d. Goat for people **(Leviticus 4:27–31)**
e. Sheep for people **(Leviticus 4:32–35)**
f. Law of Sin Offerings **(Leviticus 6:24-30)**

13. **Trespass Offerings (45 Commands):**

a. Lamb or kid **(Leviticus 5:1–6)**
b. Pigeons or doves **(Leviticus 5:7–10)**
c. Meat Offerings **(Leviticus 5:11–13)**
d. Ram **(Leviticus 5:14–19; 6:1–7)**
e. Law of Trespass Offerings **(Leviticus 6:1–7; 7:1–10)**

14. **Day of Atonement (78 Commands):**

a. 2 kids, 1 ram for people **(Leviticus 16:5)**
b. Bullock for priests **(Leviticus 16:6)**
c. 2 goats for sin **(Leviticus 16:7–10)**
d. Bullock for sin **(Leviticus 16:11–14)**
e. Goat for people **(Leviticus 16:15–19)**
f. Scapegoat **(Leviticus 16:20–22)**
g. Scapegoat leader **(Leviticus 16:26)**
h. Offerings burnt **(Leviticus 16:27)**
i. Sin Offering priest **(Leviticus 16:28)**
j. Special laws **(Leviticus 16:29–34)**

15. Dedication of altar: Princes' Offerings **(Numbers 7:1–89)**

16. **General Offerings (26 Commands):**

a. Lamb Burnt Offering **(Numbers 15:1–5)**
b. Ram Burnt Offering **(Numbers 15:6–7)**
c. Bullock Burnt Offering **(Numbers 15:8–12)**
d. Heave Offering **(Numbers 15:17–21)**
e. Bullock Burnt Offering for sin of ignorance **(Numbers 15:22–26)**
f. Goat Burnt Offering for sin of ignorance **(Numbers 15:27–29)**

17. **Red-Heifer Offering (65 Commands):**

a. Burnt sacrifice **(Numbers 19:1–8)**
b. Water of separation **(Numbers 19:9–10)**
c. Use of water of separation **(Numbers 19:11–21)**

18. **Showbread Offerings (10 Commands):**

a. How to make and use **(Leviticus 24:5–9)**

19. **Daily Offerings:** **(Numbers 28:1–8)**

20. **Sabbath Offerings:** **(Numbers 28:9–10)**

21. **Monthly Offerings:** **(Numbers 28:11–15)**

22. **Yearly Offerings:** **(Numbers 28:16–29:40)**

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23. Sacrifices to be eaten in 2 days **(Leviticus 19:5–8)**

24. **Kind of Sacrifices (30 Commands):**

    (Leviticus 22:17–30; Deuteronomy 17:1)

25. **Place of Sacrifices (60 Commands):**

    a. Tabernacle **(Leviticus 17:1–9)**
    b. Chosen by God **(Deuteronomy 12:5–28)**

Tabernacle Laws (329 Commands):

1. Built by Freewill Offerings **(Exodus 25:1–7; 35:4–36:7)**
2. Commands to build **(Exodus 25:8–9)**
3. The Ark **(Exodus 25:10–16; 37:1–5)**
4. Mercy Seat **(Exodus 25:17–22; 37:6–9)**
5. Table of Showbread **(Exodus 25:23–30; 37:10–16; Leviticus 24:5–9)**
6. Candlestick **(Exodus 25:31–40; 37:17–24)**
7. 10 linen curtains **(Exodus 26:1–6; 36:8–13)**
8. 11 goat hair curtains **(Exodus 26:7–13; 36:14–18)**
9. 2 coverings of skin **(Exodus 26:14; 36:19)**
10. 48 boards **(Exodus 26:15–25; 36:20–30)**
11. 20 bars **(Exodus 26:26–27; 36:31–32)**
12. Middle bar **(Exodus 26:28; 36:33)**
13. Boards, bars, rings **(Exodus 26:29; 36:34)**
14. Inner veil **(Exodus 26:31–33; 36:35)**
15. Placement of furniture **(Exodus 26:34–35)**

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16. Outer veil **(Exodus 26:36–37; 36:37–38)**
17. Brazen Altar **(Exodus 27:1–8; 38:1–7)**
18. Outer Court **(Exodus 27:9–10; 38:9–17)**
19. Outside Gate **(Exodus 27:16–17; 38:18–20)**
20. Oil **(Exodus 27:20–21; 30:22–38; 37:29)**
21. Altar of Incense **(Exodus 30:1–10; 37:25–28)**
22. Laver of Brass **(Exodus 30:17–21; 38:8)**
23. Perpetual light **(Leviticus 24:1–4)**
24. Workmen **(Exodus 31:1–11; 35:21–36:7)**
25. Building and erection **(Exodus 26:30; 36:14–38:31; 40:1–38)**
26. Worshippers **(Exodus 30:11–38)**
27. Reverence **(Leviticus 19:30; 26:2)**
28. Tabernacle Service **(Leviticus 16:1–3)**

Priesthood Laws (628 Commands):

1. Chosen from Levi **(Exodus 28:1–3; Numbers 1:47–54; 3:5–13, 40–43)**
2. Age of service **(Numbers 8:23–26)**
3. Physical qualifications **(Leviticus 21:16–24)**
4. **Cleansing and consecration of:**
    a. Washing **(Exodus 29:1–4; Leviticus 8:1–6; Numbers 8:5–22)**
    b. Clothing and anointing **(Exodus 29:5–9; Leviticus 8:7–13, 30)**
    c. Sacrifices offered **(Exodus 29:10–25; Leviticus 8:14–29; 9:1–2)**

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d. Remain in tabernacle 7 days **(Leviticus 8:33–36)**

5. **Duties of priests and Levites:**

   a. Not immodest **(Exodus 20:26)**
   b. Special garments **(Exodus 28; Leviticus 16:4, 23–25; Deuteronomy 22:12)**
   c. Have oversight of tabernacle and worship and services **(Leviticus 2:16; 5:12–18; 6:19–7:21; Numbers 3:21–38; 4:1–33; 8:1–4)**
   d. Keep free from defilement **(Leviticus 21:1–15; 22:1–9)**
   e. Refrain from strong drink **(Leviticus 10:8–11)**
   f. Serve as judges **(Deuteronomy 17:8–13)**
   g. No inheritance for Levites **(Numbers 18:20–24)**

6. **Rewards for Service (64 Commands):**

   a. A portion of all the sacrifices and tithes and offerings of everything produced in Israel **(Leviticus 2:10; 7:28–38; 8:31–32; 10:12–15; 22:10– 13; Numbers 18:8–22; Deuteronomy 14:22–29; 18:1–5)**
   b. The BEST of everything **(Numbers 18:9–14, 17–24; Deuteronomy 18:3– 8)**

8 Feasts of Jehovah (242 Commands):

1. The Weekly Sabbath **(Leviticus 23:1–3; See Point One Above)**

2. Passover **(Exodus 12; Leviticus 23:4–5; Numbers 9:1–14; 28:16; Deuteronomy 16:1–8)**

3. Unleavened Bread **(Exodus 12:14–18; 23:15; 34:18; Leviticus 23:6–8; Numbers 28:17–25; Deuteronomy 16:1–8)**

4. Firstfruits **(Exodus 23:16; 34:22, 26; Leviticus 23:9–14; Numbers 28:26–31; Deuteronomy 26:1–11)**

5. Pentecost **(Leviticus 23:15–21; Deuteronomy 16:9–12)**

6. Trumpets **(Leviticus 23:23–25; Numbers 10:1–16; 29:1–6)**

7. Day of Atonement **(Leviticus 23:26–32; Numbers 29:7–11)**

g. Tabernacles **(Leviticus 23:33–44; Numbers 29:12–38; Deuteronomy 16:13–15)**

National Laws (35 Commands):

1. 3 National Feasts **(Exodus 23:14–16; 34:18–22)**

   a. Unleavened Bread

      There were 3 feasts held at the same time: The Passover, Unleavened Bread, and Firstfruits **(Leviticus 23:4–14)**

   b. Pentecost

      Also called The Feast of Weeks **(Exodus 34:22; Leviticus 23:15–21)**

   c. Tabernacles

      Also called The Feast of Ingathering **(Exodus 34:22; Leviticus 23:33–44)**

2. All males to appear before God for the 3 seasons of Feasts **(Exodus 23:17; 34:23– 24; Deuteronomy 16:16–17)**

3. All Israel required to serve God **(Exodus 23:25)**

4. Persons living at a great distance from Tabernacle to sell their offerings and buy whatever was needed for Feasts, at end of journey **(Deuteronomy 14:22–29)**

Separation Laws (15 Commands):

1. Separation from all other people without exception **(Exodus 23:32–33; Deuteronomy 7:1–6; 23:1–5)**

2. Seed, animals, fabrics **(Leviticus 19:19; Deuteronomy 22:9–11)**

3. Leprous people **(Leviticus 13:45–46)**

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Unclean Things (153 Commands):

1. Persons **(Leviticus 11:24–25, 28, 31, 36, 39–40; Numbers 5:1–4; Deuteronomy 23:10–11)**
2. Vessels **(Leviticus 11:32–33, 35)**
3. Meat **(Leviticus 11:1–43; Deuteronomy 14:1–21)**
4. Water **(Leviticus 11:32–36)**
5. Seed **(Leviticus 11:37–39)**
6. Creeping Things **(Leviticus 11:41–43; Deuteronomy 14:11–18)**
7. Flying Things **(Leviticus 11:13–19; Deuteronomy 14:12–18)**
8. Fish **(Leviticus 11:9–12; Deuteronomy 14:9–10)**
9. Animals **(Leviticus 11:26–28; Deuteronomy 14:7–8)**
10. Houses **(Leviticus 14:33–53)**

Tithing Laws (43 Commands):

1. Tithes for Levites **(Leviticus 27:30–34; Numbers 18:21–24; Deuteronomy 14:22)**
2. Tithes of tithes of Levites to High Priest **(Numbers 18:25–28)**
3. Tithes of tithes of all Israel every 3rd year for the Levites, the poor, and strangers **(Deuteronomy 14:22–29; 26:12–15)**

Vow Laws (113 Commands):

1. Vows of Persons **(Leviticus 27:1–8)**
2. Dedicated Animals **(Leviticus 27:9–13)**
3. Dedicated Houses **(Leviticus 27:14–15)**
4. Dedicated Fields **(Leviticus 27:16–25)**

5. All Dedicated Things **(Leviticus 27:28)**

6. Vows of Men Binding **(Numbers 30:2)**

7. Nazarite Vows **(Numbers 6:1–21)**

8. Vows of Virgins **(Numbers 30:3–5)**

9. Vows of Married Women **(Numbers 30:6)**

10. Vows of Women **(Numbers 30:9–16)**

11. All Vows Binding Unless Released **(Deuteronomy 23:21–23)**

Obedience Laws (306 Commands):

1. Obey God **(Exodus 23:20–23)**

2. Do Not Follow Pagan Practices **(Leviticus 18:1–30; 20:1–27; Deuteronomy 12:29–31; 18:9–12)**

3. Obey the Law **(Leviticus 19:35–36; 20:8, 22; 22:31; Deuteronomy 4:1, 6, 9, 40; 6:17; 8:1, 11; 10:12–22; 11:1, 8; 29:9; 30:16)**

4. Sanctify Selves **(Leviticus 20:7)**

5. Be Holy as God Is Holy **(Leviticus 11:44–47; 20:7, 25–26)**

6. Require the King to Read and Obey the Law **(Deuteronomy 17:14–20)**

7. Make a Difference between the Clean and Unclean **(Leviticus 20:25)**

8. Hallow God's Name **(Leviticus 22:32)**

9. Read the Law Publicly to All Israel Every Sabbatic Year **(Deuteronomy 31:10–13)**

10. Make Fringes and Blue Ribbons on Borders of Garments **(Numbers 15:38–41; Deuteronomy 22:12)**

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11. Teach the Law to Children **(Deuteronomy 4:9; 6:6–9; 11:18–20)**

12. Do Not Add or Take from the Law **(Deuteronomy 4:2)**

13. Do Not Tempt God **(Deuteronomy 6:16)**

14. Do Right in God's Sight **(Deuteronomy 6:18)**

15. Fear the Lord **(Deuteronomy 10:12, 20)**

16. Walk in His Ways **(Deuteronomy 10:12; 30:16)**

17. Love God with All the Heart **(Deuteronomy 6:4–5; 10:12; 11:1, 13; 30:20)**

18. Serve the Lord with the Whole Heart **(Deuteronomy 10:12, 20; 11:13)**

19. Circumcise Your Hearts **(Deuteronomy 10:16)**

20. Be No More Stiffnecked **(Deuteronomy 10:16)**

21. Cleave to the Lord **(Deuteronomy 10:20; 30:20)**

22. Swear by His Name **(Deuteronomy 10:20)**

23. Take Heed Not to Be Deceived or Backslide **(Deuteronomy 4:9–24; 6:10–19; 8:10–20; 10:12–21; 11:13–17; 12:30–32; 30:15–20)**

24. Forsake Not the Levite Forever **(Deuteronomy 12:19)**

25. Command to Hear Messiah **(Deuteronomy 18:15–19)**

26. Choose Life and Live **(Deuteronomy 30:19)**

False Religion Laws (33 Commands):

1. Do Not Heed or Follow False Prophets **(Deuteronomy 13:1–4)**

2. Do Not Fear Them **(Deuteronomy 18:20–22)**

3. Do Not Provide Places of Worship for Them **(Deuteronomy 16:21–22)**

4. Death to All Idolaters and False Prophets **(Leviticus 20:1–5; Deuteronomy 13:5; 17:2–5)**

5. Death to All Idolatrous Relatives **(Deuteronomy 13:6–11)**

6. Destruction of Idolatrous Cities **(Deuteronomy 13:6–11)**

7. Do Not Follow Witchcraft, Enchantments, Astrology, Observers of Times, Familiar Spirits, Sorcery, Soothsayings, Divinations, Necromancy, Magic, Charms, Prognostications **(Leviticus 20:6, 27)**

8. Do Not Mar or Round Beards as Pagans Do Honoring Their Gods **(Leviticus 19:27)**

9. Make No Cuttings or Marks on the Body for the Dead **(Leviticus 19:28)**

10. Do Not Practice Any Abomination of the Nations **(Leviticus 18:24–30; 19:26, 31; 20:26; Deuteronomy 18:9–14)**

<u>Miscellaneous Laws (84 Commands):</u>

1. Law of Popular Opinion **(Exodus 23:2)**

2. Of Respect of Persons **(Exodus 23:3; Deuteronomy 21:15–17)**

3. Love to Enemies **(Exodus 23:4–5)**

4. Redemption Money **(Exodus 30:11–16)**

5. Firstborn Animals **(Exodus 34:19–20; Numbers 18:15–18; Deuteronomy 15:19– 23)**

6. Firstborn Males of Israel **(Numbers 3:40–51; 18:15–18)**

7. No Physical Markings **(Deuteronomy 14:1–2)**

8. To Obey Palestinian Covenant **(Deuteronomy 26:16–19; 27:1–13; cp. Exodus 29:1, 12–15)**

9. Against Witchcraft **(Exodus 22:18; Leviticus 19:31; 20:6, 27)**
10. On Eating Holy Things **(Leviticus 22:1–16)**
11. Priest's Daughter Not to Become a Prostitute **(Leviticus 21:9)**
12. Law of Benediction **(Numbers 6:22–27)**

MORAL AND CIVIL LAWS

Family Laws (61 Commands):

1. Honor Father and Mother **(Exodus 20:12; Deuteronomy 5:16)**
2. He that smites Father or Mother shall die **(Exodus 21:15)**
3. He that curses Father or Mother shall die **(Exodus 21:17; Leviticus 20:9)**
4. Protect widows and orphans **(Exodus 22:22)**
5. Fear Father and Mother **(Leviticus 19:3)**
6. Reverence Parents **(Leviticus 19:32)**
7. Parents to teach laws to children, bind them on body, write them on doors and gates **(Deuteronomy 6:6–9)**
8. Cursed is he who makes light of Father and Mother **(Deuteronomy 27:16)**
9. Parents to answer questions of children about God **(Deuteronomy 6:20–25)**
10. Law of Divorce and Remarriage **(Deuteronomy 24:1–4)**
11. Bridegrooms to be exempt from war and business for a year **(Deuteronomy 24:5)**
12. Garments of opposite sex not to be worn **(Deuteronomy 22:5)**

13. Regarding taking wives of captives **(Deuteronomy 21:10–13)**

14. Regarding divorce of such wives **(Deuteronomy 21:14)**

15. Regarding 2 wives, one hated and the other loved **(Deuteronomy 21:15–17)**

16. Regarding betrothed daughters **(Exodus 21:8–11)**

17. Families to be perpetuated **(Deuteronomy 25:5–10)**

Murder Laws (61 Commands):

1. Do not murder **(Exodus 20:13; Deuteronomy 5:17)**

2. He that murders shall die **(Exodus 21:12–15, 20, 23–25, 29; Leviticus 24:17, 22; Numbers 35:30–34)**

3. Willful murder **(Numbers 35:16–21)**

4. Involuntary murder **(Numbers 35:16–21)**

5. Inquest for the slain **(Deuteronomy 21:1–9)**

Sex Laws (96 Commands):

1. Do not commit adultery **(Exodus 20:14; Leviticus 18:20; Deuteronomy 5:18)**

2. Law on enticing unbetrothed virgin **(Exodus 22:16–17; Deuteronomy 22:28–29)**

3. Regarding adultery with married woman, both the man and woman to suffer death penalty **(Leviticus 18:20; 20:10; Deuteronomy 22:22)**

4. Bestiality: death penalty for both the person and the beast **(Exodus 22:19; Leviticus 18:23; 20:15; Deuteronomy 27:21)**

5. Incest: 18 classes of persons not to commit the sin with **(Leviticus 18:6–8; 20:17, 19–21; Deuteronomy 22:30; 27:20–23)**

6. Law against relationship with menstruous woman **(Leviticus 18:19; 20:18)**

7. Do not prostitute a daughter or cause her to be a whore **(Leviticus 19:29; Deuteronomy 23:17)**

8. Death penalty for committing adultery with father's wife. Both the man and the woman to die **(Leviticus 20:11)**

9. Death penalty for both if man commits adultery with daughter-in-law **(Leviticus 20:12)**

10. Sodomy—homosexuality: whoever takes part in the sin to die **(Leviticus 18:22; 20:13)**

11. Do not marry a mother and daughter. Penalty for such sin: all 3 to die **(Leviticus 20:14)**

12. If a woman sins with a beast, both she and the beast to die **(Leviticus 20:16)**

13. Inquest regarding adultery **(Numbers 5:11–30)**

14. Innocent wife protected **(Deuteronomy 22:13–19)**

15. Guilty wife stoned **(Deuteronomy 22:20–21)**

16. Death for rape, in cities **(Deuteronomy 22:22–23)**

17. Death for rape, in country **(Deuteronomy 22:25–26)**

18. No man to become a sodomite in Israel **(Deuteronomy 23:17)**

19. Hire of a whore not to be brought into House of God for vows **(Deuteronomy 23:18)**

20. Hire of a dog (male prostitute or sodomite) not to be brought into House of God **(Deuteronomy 23:18)**

<u>Stealing Laws (12 Commands):</u>

1. Do not steal **(Exodus 20:15; Leviticus 19:11; Deuteronomy 5:19)**

2. Stolen cattle to be restored 5-fold **(Exodus 22:1)**

3. Stolen sheep (sold or killed) to be restored 4-fold **(Exodus 22:1)**

4. No penalty for killing a thief caught stealing **(Exodus 22:2)**

5. Full restitution required when thief is caught and not killed **(Exodus 22:3)**

6. Slavery for a thief caught who cannot make restitution **(Exodus 22:3)**

7. Double restitution if cattle or sheep found alive **(Exodus 22:4)**

8. Restitution for crops eaten by the stock of a neighbor **(Exodus 22:5)**

9. Double restitution for theft of property from one holding it in trust **(Exodus 22:7, 10–12)**

10. Double restitution if one steals the property held in trust by him **(Exodus 22:8–9)**

11. Do not rob an employee of his wages **(Leviticus 19:13)**

12. Death penalty for kidnapping **(Deuteronomy 24:7)**

Lying Laws (25 Commands):

1. Do not bear false witness **(Exodus 20:16; Deuteronomy 5:20)**

2. Do not raise a false report or cooperate with the wicked as an unrighteous witness **(Exodus 23:1–2, 6–7)**

3. Do not lie one to another **(Leviticus 19:11)**

4. Do not go up and down as a talebearer among the people **(Leviticus 19:16)**

5. Death penalty to require 2 or 3 witnesses **(Deuteronomy 17:6–7; 19:15)**

6. A false witness to be put to death **(Deuteronomy 19:15–21)**

Covetousness Laws (21 Commands):

1. Do not covet your neighbor's house **(Exodus 20:17; Deuteronomy 5:21)**
2. Do not covet your neighbor's wife, manservant, maidservant, ox, ass, field, or anything else, that is your neighbor's **(Exodus 20:17; Deuteronomy 5:21)**
3. Do not covet anything that is God's **(Exodus 22:29–30)**

Neighbor Laws (75 Commands):

1. Do not vex a stranger, or oppress him **(Exodus 22:21; 23:9; Leviticus 19:33–34; 25:17)**
2. Do not afflict any widow, or orphan **(Exodus 22:22–24)**
3. Do not lend with interest to poor brother in Israel **(Exodus 22:25)**
4. Do not keep garment for a pledge **(Exodus 22:26–27)**
5. Leave gleanings for the poor **(Leviticus 19:9–10; Deuteronomy 24:19–22)**
6. Do not deal falsely, defraud, or hold back wages **(Leviticus 19:11–13; Deuteronomy 24:14–15)**
7. Do not protect guilty **(Leviticus 19:15–16)**
8. Love your neighbor **(Leviticus 19:17–18; Deuteronomy 23:6–8)**
9. Restitution with 20% added to any neighbor for any trespass against him **(Numbers 5:5–8)**
10. Do not curse the deaf **(Leviticus 19:14)**
11. Do not cause the blind to stumble **(Leviticus 19:14)**

12. He that kills a beast shall make it good **(Leviticus 24:18, 21)**

13. He that causes a blemish in his neighbor, the same shall be done to him **(Leviticus 24:19–20)**

14. One manner of law for Israel and the stranger **(Leviticus 24:22; Numbers 15:15– 16)**

15. You shall not oppress one another **(Leviticus 25:14, 17)**

16. Relieve a poor neighbor **(Leviticus 25:35; Deuteronomy 15:12–15)**

17. Do not force the poor into slavery **(Leviticus 25:39)**

18. Do not be a hard master **(Leviticus 25:43)**

19. Harden not your heart; open it wide to the poor **(Deuteronomy 15:7–11)**

20. Have no respect of persons **(Deuteronomy 21:15–17)**

21. If hungry eat of neighbor's crops but do not carry any away **(Deuteronomy 23:24– 25)**

22. Do not oppress hired servant **(Deuteronomy 24:14–15)**

23. Do not smite a neighbor **(Deuteronomy 27:24)**

Health Laws (436 Commands):

1. Eat no flesh torn of beasts or that dies of itself **(Exodus 22:31; Leviticus 17:15– 16; 22:8; Deuteronomy 14:21)**

2. Eat no manner of fat. The soul that eats it to be cut off **(Leviticus 7:23–25)**

3. The soul that eats any manner of blood to be cut off **(Leviticus 7:27; 17:10–14; 19:26)**

4. Beasts that may be eaten **(Leviticus 11:1–3; Deuteronomy 14:4–6)**

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5. Beasts that may not be eaten **(Leviticus 11:4–8; Deuteronomy 14:3, 7–8)**

6. Kinds of fish to be eaten **(Leviticus 11:9; Deuteronomy 14:9)**

7. Kinds of fish not to be eaten **(Leviticus 11:10–12; Deuteronomy 14:10)**

8. Fowls that may be eaten **(Leviticus 11:13–19; Deuteronomy 14:11–18, 20)**

9. Flying creeping things to be eaten: locusts, beetles, grasshoppers **(Leviticus 11:20– 23)**

10. Creeping things not to be eaten **(Leviticus 11:29–31, 41–47; Deuteronomy 14:19)**

11. Unclean beasts "That go on all four" **(Leviticus 11:26–27)**

12. Persons touching carcass of unclean animal, bird, fish, or creeping thing to be unclean until evening **(Leviticus 11:24–31)**

13. Any vessel, garment or sack touched by a carcass to be unclean **(Leviticus 11:32)**

14. Unclean earthen vessel to be broken **(Leviticus 11:33)**

15. Unclean vessel (not earthen), garment, sack, etc. to be cleansed by water **(Leviticus 11:32, 34)**

16. Ovens and ranges for pots touched by carcass to be broken **(Leviticus 11:35)**

17. Fountains and pits with plenty of water to remain clean **(Leviticus 11:36)**

18. Dry seed touched by carcass to be clean; wet to be unclean **(Leviticus 11:37–38)**

19. Anyone who touches even a clean animal that has died, to be unclean until evening and must wash clothing **(Leviticus 11:39–40)**

20. Purification from uncleanness for boys **(Leviticus 12:1–4)**

21. Purification for girls **(Leviticus 12:5)**

22. Ceremonial purification of mothers having means **(Leviticus 12:6–7)**

23. Purification of pure mothers **(Leviticus 12:8)**

24. Diagnosis: leprosy **(Leviticus 13:1–3, 7–15, 18–22, 24–27, 35–36, 42–44)**

25. Diagnosis: scab **(Leviticus 13:4–6)**

26. Diagnosis: boils **(Leviticus 13:16–17, 23, 28)**

27. Diagnosis: scall **(Leviticus 13:29–37)**

28. Diagnosis: freckles **(Leviticus 13:38–39)**

29. Diagnosis: baldness **(Leviticus 13:40–41)**

30. Quarantine for diseases **(Leviticus 13:4–6, 11, 21, 26–27, 21–24, 50–51, 54)**

31. Separation: lepers **(Leviticus 13:45–46)**

32. Diagnosis: garment leprosy **(Leviticus 13:47–50)**

33. Remedy for garment leprosy **(Leviticus 13:51–59)**

34. Ceremonial cleansing of prosperous lepers **(Leviticus 14:1–20)**

35. Ceremonial cleansing of poor lepers **(Leviticus 14:21–32)**

36. Ceremonial cleansing of house leprosy **(Leviticus 14:33–57)**

37. Running issue: men **(Leviticus 15:1–12)**

38. Ceremonial cleansing from running issue of men **(Leviticus 15:13–15)**

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39. Seed of copulation and ceremonial cleansing from it **(Leviticus 15:16–18)**

40. Running issue: women **(Leviticus 15:19–28)**

41. Ceremonial cleansing from running issue of women **(Leviticus 15:29–30)**

42. Circumcision of boys on the 8th day **(Leviticus 12:3)**

43. Bleed all animals to be eaten and bury the blood **(Leviticus 17:13)**

44. Eat nothing that dies of itself **(Deuteronomy 14:21)**

45. Have toilet places outside the camp for anyone outside the camp **(Deuteronomy 23:10–12)**

46. Paddle on weapon to dig with when easing yourself abroad **(Deuteronomy 23:13)**

47. Keep the camp sanitary and holy **(Deuteronomy 23:14)**

48. Obey the health laws **(Deuteronomy 24:8–9)**

Rebellion Laws (6 Commands):

1. Death penalty for presumptuous sins **(Numbers 15:30–31; Deuteronomy 17:21– 31)**

2. Death for stubbornness and rebellion **(Deuteronomy 21:18–21; 27:26)**

Humane Laws (26 Commands):

1. Bring stray animals home, even if they belong to an enemy **(Exodus 23:4; Deuteronomy 22:1–3)**

2. Help animals fallen under a burden, even if they belong to an enemy **(Exodus 23:5; Deuteronomy 22:4)**

3. Do not boil meat of kid in mother's milk **(Exodus 23:19; 34:26; Deuteronomy 14:21)**

4. Do not kill a cow or an ewe and her young the same day **(Leviticus 22:28)**

5. The young of cattle, sheep, goats not acceptable as offerings until 8 days old **(Leviticus 22:27)**

6. Do not take a mother bird and her young; take only the young **(Deuteronomy 22:6– 7)**

7. Do not plow with an ox and ass together **(Deuteronomy 22:10)**

8. Do not muzzle the ox that treads out corn **(Deuteronomy 25:4)**

Conquest Laws (107 Commands):

1. Kill every male, and the women that have known a man **(Numbers 31:17; Deuteronomy 7:2)**

2. Keep females that have not known a man **(Numbers 31:18)**

3. Whoever kills a person must stay outside the camp 7 days to purify himself **(Numbers 31:19–24)**

4. Burn all that can be burned of the loot and purify the rest with water of separation **(Numbers 21:22–24)**

5. Divide the prey between army and congregation **(Numbers 31:26–27)**

6. Give the Levites 1 out of 500 beasts and persons of the army's part, and 1 out of 50 of the congregation's part **(Numbers 31:28–30)**

7. Make no covenant with and show no mercy to nations of Canaan **(Deuteronomy 7:1–2; 20:15–18)**

8. Make no marriages with them **(Deuteronomy 7:3–4)**

9. Destroy their altars, images, and groves **(Deuteronomy 7:5–6, 25–26; 12:1–4)**

10. Do not fear them **(Deuteronomy 7:18–24; 20:1–4)**

11. Do not covet the silver or gold of the images for yourself or to bring to your house **(Deuteronomy 7:25–26; 23:9)**

12. The priest shall speak and assure Israel of victory **(Deuteronomy 20:1–4)**

13. 4 Classes Exempt from War:

    a. Builder of new house which is yet unfinished **(Deuteronomy 20:5)**
    b. Planter who has not eaten of his vineyard **(Deuteronomy 20:6)**
    c. One who has betrothed a wife **(Deuteronomy 20:7)**
    d. Any coward **(Deuteronomy 20:8)**

14. Offer peace to cities at war with, outside Canaan. Make them tributaries if they surrender; otherwise, besiege them and do as with other conquered people **(Deuteronomy 20:9–14)**

15. When destroying cities of Canaan, preserve fruit trees but cut others down to use in the siege **(Deuteronomy 20:19–20)**

16. Captive virgins may be taken to wife **(Deuteronomy 21:10–14)**

17. Destroy Amalek completely **(Deuteronomy 25:17–19)**

Slave Laws (50 Commands):

1. Hebrew servants who serve 7 years shall be free in the Sabbatic Year of Release **(Exodus 21:1–2; Deuteronomy 15:12–18)**

2. One shall take his wife with him if married before becoming a slave **(Exodus 21:3)**

3. If a slave's master has given him a wife, then both she and her children shall remain with the master when he goes **(Exodus 21:4)**

4. If a slave loves his master, his wife and children, he may become a perpetual slave **(Exodus 21:5–6; Deuteronomy 15:16–18)**

5. A woman servant shall not go out as men servants **(Exodus 21:7)**

6. If a daughter does not please her husband she may be redeemed by the family, but not strangers **(Exodus 21:8)**

7. If not redeemed, her food, raiment, and duty of marriage shall not be diminished **(Exodus 21:9–10)**

8. If food, raiment, etc. are diminished, she shall go out free—without money **(Exodus 21:11)**

9. Adultery with slaves **(Leviticus 19:20–22)**

10. Hebrew poor not to be compelled to be slaves, but treated as hired servants until the Year of Jubilee, then set free **(Leviticus 25:39–42)**

11. Do not rule over Hebrew servants with severity **(Leviticus 25:43)**

12. Slaves to be from heathen and serve their lifetime, but not ruled with rigor **(Leviticus 25:44–46)**

13. Hebrews selling themselves as slaves to strangers may be redeemed by relatives, or be free in the Year of Jubilee **(Leviticus 25:47–55)**

14. Hebrew servants to be provided for liberally by masters when released **(Deuteronomy 15:12–15)**

15. Escaped slaves to be given protection and freedom **(Deuteronomy 23:15–16)**

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Property Laws (42 Commands):

1. Penalties for owners of mean oxen **(Exodus 21:28–32)**
2. Penalties for carelessness **(Exodus 21:33–36)**
3. Arson **(Exodus 22:6)**
4. Property in trust **(Exodus 22:7–15)**
5. Fruit-bearing trees **(Leviticus 19:23–25)**
6. Inheritances for daughters **(Numbers 27:6–11; 36:5–9)**
7. Penalty for killing beasts **(Leviticus 24:18, 21)**
8. Law of landmarks **(Deuteronomy 19:14; 27:17)**
9. Law on lost things **(Deuteronomy 22:1–3)**
10. House construction law **(Deuteronomy 22:8)**

Business Laws (14 Commands):

1. No interest on loans to God's people **(Exodus 22:25; Leviticus 25:35–37; Deuteronomy 23:19)**
2. Do not hold raiment as pledge overnight **(Exodus 22:26; Deuteronomy 24:12–13)**
3. Take no bribe **(Exodus 23:8; Deuteronomy 16:19; 27:25)**
4. Do not oppress one another in business **(Leviticus 25:14)**
5. Charge interest to strangers **(Deuteronomy 23:20)**
6. Do not take millstones for pledges **(Deuteronomy 24:6)**
7. When lending to a brother do not go to his house for the pledge; let him bring it to you **(Deuteronomy 24:10–11)**

Justice Laws (60 Commands):

1. Assault and battery **(Exodus 21:18–27; Deuteronomy 25:11–12)**
2. Do not wrest judgment of the poor in his cause **(Exodus 23:2, 6; Deuteronomy 16:19)**
3. Keep yourself far from a false matter **(Exodus 23:7)**
4. Do not slay the innocent or the righteous **(Exodus 23:7)**
5. Do no unrighteousness in judgment or otherwise **(Leviticus 19:15, 35–36; Deuteronomy 1:16; 16:18–20)**
6. Relieve a poor brother and take no interest from him **(Leviticus 25:35–37)**
7. Have no respect of persons in judgment or otherwise **(Leviticus 19:15; Deuteronomy 1:17; 16:19)**
8. Follow that which is altogether just **(Deuteronomy 16:20)**
9. Personal responsibility **(Deuteronomy 24:16)**
10. Do not pervert judgment of strangers and orphans **(Deuteronomy 24:17)**
11. Take no raiment pledge of a widow **(Deuteronomy 24:17–18)**
12. Justify the righteous and condemn the wicked **(Deuteronomy 25:1)**
13. Do not exceed what is right in punishment **(Deuteronomy 25:1–3)**
14. Have just weights and measures **(Leviticus 19:35–36; Deuteronomy 25:14–16)**
15. Cursed is he who perverts the judgment of the stranger, orphan, or widow **(Deuteronomy 27:19)**

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MODES OF PUNISHMENT BY THE LAW:

Fire for Crimes of:

1. Marrying a mother and her daughter **(Leviticus 20:14)**
2. Priest's daughter playing the whore **(Leviticus 21:9)** Some think that death for crimes punishable with fire was to be by stoning **(Leviticus 20:2, 27)**, and the burning by fire to be after death as in **Joshua 7:15, 25.**

Stoning for Crimes of:

1. Offering human sacrifices **(Leviticus 20:2)**
2. Having a familiar spirit **(Leviticus 20:27)**
3. Blasphemy **(Leviticus 24:14, 23)**
4. Breaking the Sabbath **(Numbers 15:33–36)**
5. Following false religions **(Deuteronomy 13:10)**
6. Idolatry **(Deuteronomy 17:5)**
7. Stubbornness and rebellion—after scourging fails **(Deuteronomy 21:18–21)**

Hanging:

For any sin worthy of death **(Deuteronomy 21:22–23)**

Sword for Crimes of:

1. Oppression of strangers, orphans, and widows **(Leviticus 19:20)**
2. Rebellion and idolatry **(Exodus 32:27)**
3. Breaking Commandments **(Leviticus 26:14–33; Deuteronomy 28:15–22)**

4. Backsliding **(Numbers 14:43; Deuteronomy 32:16–26, 41–42)**

5. Idolatry and false religion **(Deuteronomy 13:15)**

Scourging for Crimes of:

1. Slave woman committing adultery **(Leviticus 19:20)**

2. Minor offenses **(Deuteronomy 25:1–3)**

3. Slander **(Deuteronomy 22:13–19)**

4. Stubbornness and rebellion **(Deuteronomy 21:18)**

Hand cut off:

For any person taking hold of secret parts of another in a fight **(Deuteronomy 25:11–12)**

Fines for Crimes of:

1. Slander **(Deuteronomy 22:19)**

2. Stealing oxen: 5 for 1 **(Exodus 22:1)**

3. Stealing sheep: 4 for 1 **(Exodus 22:1)**

4. Slavery for theft **(Exodus 22:3)**

5. Double for ass or sheep if found with the thief **(Exodus 22:4)**

6. The best of own field or vineyard to repay for loss of another's **(Exodus 22:5)**

7. Restitution for loss by fire **(Exodus 22:6)**

8. Double for property lost in trust **(Exodus 22:7–8, 12)**

9. Restitution in kind for loss of borrowed property **(Exodus 22:14–15)**

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10. Marriage with or dowry for any virgin not betrothed who is enticed **(Exodus 22:16– 17)**

11. Restoration and 20% added for lost property in trust **(Leviticus 6:1–7)**

12. Payment for loss of time and cost of healing caused by injuries **(Exodus 21:18–20)**

13. Various degrees of penalties for injury to an expectant mother including life for life, tooth for tooth, eye for eye, etc. **(Exodus 21:22–25; Leviticus 24:18–20; Deuteronomy 19:19–21)**

14. Freedom to slaves for loss of teeth, eyes, etc. **(Exodus 21:26–27)**

15. Death to animals killing men **(Exodus 21:28)**

16. Stoning of oxen that kills a slave, plus $19.50 **(Exodus 21:32)**

17. Money equal to price of beast killed if it falls into someone's uncovered pit **(Exodus 21:33–34)**

18. Division of life and dead oxen between owners if one beast kills another **(Exodus 21:35)**

19. Ox for ox for mean ones that kill others **(Exodus 21:36)**

20. Restoration and 20% added if one who is not a priest eats of holy things in ignorance **(Leviticus 22:14)**

21. 20% added to redemption value of dedicated things **(Leviticus 27:11–29)**

22. Trespass sins to be recompensed with 20% added to principal **(Numbers 5:6–8)**

23. Rotting of flesh for sin of telling a lie in adultery case **(Numbers 5:12–31)**

24. Public exposure by bringing offerings for trespasses, plus restitution and 20% added **(Leviticus 6:1–7)**

30 LAWS OF GENESIS MADE PART OF THE LAW OF MOSES:

1. A set place of worship **(Genesis 4:7 with Leviticus 17:1–9; Deuteronomy 12:5– 7)**
2. Animal sacrifices **(Genesis 3:21; 4:4; 22:7, 13 with Exodus 29:36; Leviticus 1:1– 7:38)**
3. A tabernacle of worship **(Genesis 4:7, 16 with Exodus 25:8; Hebrews 9:1–10)**
4. Shedding of blood **(Genesis 3:21; 4:4; 8:20; 22:13; Hebrews 12:24 with Leviticus 17:11)**
5. Burnt offerings **(Genesis 8:20 with Leviticus 1)**
6. Clean and unclean animals **(Genesis 7:2; 8:20 with Leviticus 11; Deuteronomy 14)**
7. Altars **(Genesis 8:20; 12:8 with Exodus 20:24)**
8. Eating flesh **(Genesis 9:3 with Leviticus 1)**
9. Against eating blood **(Genesis 9:4 with Leviticus 7:26; 17:10–14)**
10. Murder **(Genesis 9:6 with Exodus 20:13)**
11. Parental authority **(Genesis 9:25; 18:19)**
12. Monogamy **(Genesis 12:18; 16:1; Matthew 19:4–6 with Deuteronomy 24:1–2)**
13. Adultery **(Genesis 12:18; 20:3, 9; 26:10–11; 49:4 with Exodus 20:14; Leviticus 20:10)**
14. Priesthood **(Genesis 14:18 with Exodus 28–29)**
15. Tithing **(Genesis 14:20; 28:22 with Leviticus 27)**
16. Covenant making **(Genesis 15:10, 18; 21:27–32; 31:44–55 with Exodus 19:5– 24:8)**

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17. Perfection **(Genesis 17:1 with Deuteronomy 18:13)**

18. Circumcision **(Genesis 17 with Leviticus 12:3)**

19. Hospitality **(Genesis 18:1–8; 19:1–3 with Leviticus 19:33–34; Deuteronomy 10:18–19)**

20. Sodomy **(Genesis 19 with Leviticus 18)**

21. Oaths **(Genesis 21:23; 24:41; 26:28 with Exodus 22:11; Leviticus 27; Numbers 5:19)**

22. Birthright **(Genesis 25:33 with Deuteronomy 21:17)**

23. Anointing oil **(Genesis 28:18; 31:13 with Exodus 27:20–21; 30:22–38; 37:29)**

24. Idolatry **(Genesis 35:2 with Exodus 20:1–3)**

25. Uncleanness **(Genesis 31:35 with Leviticus 15)**

26. Intermarriage with uncircumcised peoples **(Genesis 34:14 with Deuteronomy 7:3)**

27. Ceremonial cleansing for worship **(Genesis 35:2 with Exodus 19:10)**

28. Drink offerings **(Genesis 35:14 with Exodus 29:40; Leviticus 23:18)**

29. Marrying brother's widow **(Genesis 38:8 with Deuteronomy 25:5–10)**

30. Dowry **(Genesis 34:12 with Exodus 22:16)**

12 Things Not to Worship:

1. Graven images of wood, stone or metal **(Exodus 20:4; Deuteronomy 4:15–16)**

2. Any likeness of male or female **(Exodus 20:4; Deuteronomy 4:16)**

3. Any likeness of any beast **(Deuteronomy 4:17)**

4. Any likeness of fowls **(Deuteronomy 4:17)**

5. Any likeness of creeping things on the ground **(Deuteronomy 4:18; cp. Romans 1:23)**

6. Any likeness of any creature in the ground itself **(Exodus 20:4)**

7. Any likeness of fish in the waters **(Exodus 20:4; Deuteronomy 4:18)**

8. Likeness of any creature in heaven above **(Exodus 20:4; cp. Romans 1:23)**

9. The sun **(Deuteronomy 4:19; cp. Ezekiel 8:16)**

10. The moon **(Deuteronomy 4:19)**

11. The stars **(Deuteronomy 4:19)**

12. The host of heaven, heavenly bodies **(Exodus 20:4; Deuteronomy 4:19; II Kings 17:16; 21:3; II Chronicles 33:3)**

PENALTIES OF THE 10 COMMANDMENTS:

1. **Death for** worshipping other gods **(Exodus 20:3; Leviticus 18:21–29; 20:1–6; Deuteronomy 13; 17:2–7; 18:20–22; 30:15–19).** For this sin, God specifically said He would blot names out of the Book of Life **(Exodus 32:30–33).**

2. **Death for** making idols **(Exodus 20:4–6; Deuteronomy 13; 17:2–7; 18:20–22; 27:15; 30:15–19; cp. Galatians 5:19–21).** For this sin God said He would blot names out of the Book of Life **(Exodus 32:30–33; cp. Ps. 69:25–28; I Corinthians 6:9–10; Galatians 5:19–21; Colossians 3:5–6; Revelation 3:5; 22:18–19).**

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3. **Death for** blasphemy **(Exodus 20:7; Leviticus 24:10–16, 23; Numbers 15:30– 31; cp. Matthew 12:31–32; Hebrews 10:29).**

4. **Death for** defiling Sabbaths and for any kind of work thereon **(Exodus 20:8–11; 31:14–15; 35:2–3; Numbers 15:33–36).** No such penalty in the New Testament. See **Romans 14:5–6.**

5. **Death for** dishonoring parents **(Exodus 20:12; 21:15, 17; Leviticus 20:9; Deuteronomy 21:18–23; 27:16; cp. Romans 1:29–32; Ephesians 6:2–3).**

6. **Death for** murder **(Exodus 20:13; 21:12, 14–15, 23; Leviticus 24:17, 21; Deuteronomy 27:24–25; cp. Matthew 5:21–22; Galatians 5:19–21; I John 3:15).**

7. **Death for** adultery **(Exodus 20:14; Leviticus 18:20; 20:10–22; Deuteronomy 22:20–30; 27:20–23; cp. Romans 1:29–32; Galatians 5:19–21).**

8. **Death for** stealing men **(Deuteronomy 24:7);** penalties ranging from restitution to slavery for stealing from neighbors **(Exodus 20:15; 22:1–12; cp. I Corinthians 6:8–10).**

9. **Death for** being a false witness **(Exodus 20:16)** applied at times. The law was "life shall go for life, eye for eye, tooth for tooth, etc." as in **Deuteronomy 19:16– 21. Cp. Revelation 21:8, 27; 22:15.**

10. **Death** is not stated in connection with covetousness in particular **(Exodus 20:17)**, but this sin, if indulged in, leads to breaking other commandments carrying the physical death penalty. In **Joshua 7:21–26**, we have an example of covetousness leading to the death penalty.

18 DEATH PENALTY SINS:

1. Sacrificing children to Moloch **(Leviticus 20:2–3)**

2. Sympathy with idolaters **(Leviticus 20:4–5)**

3. Turning to those in witchcraft **(Leviticus 20:6; cp. v. 27)**
4. Cursing parents **(Leviticus 20:9)**
5. Adultery with neighbor's wife **(Leviticus 20:10)**
6. Adultery with father's wife **(Leviticus 20:11)**
7. Adultery with son's wife **(Leviticus 20:12)**
8. Homosexuality **(Leviticus 20:13)**
9. Marrying daughter and her mother **(Leviticus 20:14)**
10. Bestiality by a man **(Leviticus 20:15)**
11. Bestiality by a woman **(Leviticus 20:16)**
12. Adultery with a sister **(Leviticus 20:17)**
13. Sex relationship during menstruation **(Leviticus 20:18)**
14. Adultery with mother's sister **(Leviticus 20:19)**
15. Adultery with father's sister **(Leviticus 20:19)**
16. Adultery with an aunt **(Leviticus 20:20)**
17. Adultery with sister-in-law **(Leviticus 20:21)**
18. Witchcraft **(Leviticus 20:27; cp. v. 6)**

30 CURSES FOR DISOBEDIENCE:

1. Pestilence cleaving to you **(Deuteronomy 28:21–22)**
2. Death—consumed off the land
3. Consumption **(Deuteronomy 28:22; Leviticus 26:16)**
4. Fever **(Deuteronomy 28:22; Leviticus 26:16)**

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5. Inflammation **(Deuteronomy 28:22)**
6. Extreme burning **(Deuteronomy 28:22)**
7. Sword **(Deuteronomy 28:22; Leviticus 26:17, 25, 42)**
8. Blasting **(Deuteronomy 28:22; Leviticus 26:18–20)**
9. Mildew **(Deuteronomy 28:22)**
10. Heaven as brass **(Deuteronomy 28:23; Leviticus 26:19)**
11. Earth as iron **(Deuteronomy 28:23; Leviticus 26:20)**
12. Drought, dust—no rain **(Deuteronomy 28:24)**
13. Destruction because of long drought
14. Smitten before enemies **(Deuteronomy 28:25; Leviticus 26:17–39)**
15. Going out one way, fleeting 7 ways **(Deuteronomy 28:25)**
16. Removed into all kingdoms of earth **(Deuteronomy 28:25)**
17. Bodies eaten by fowls and beasts **(Deuteronomy 28:26)**
18. No help in driving them off
19. Botch of Egypt **(Deuteronomy 28:27)**
20. Emerods **(Deuteronomy 28:27)**
21. Scab **(Deuteronomy 28:27)**
22. Itch **(Deuteronomy 28:27)**
23. No healing
24. Madness **(Deuteronomy 28:28)**
25. Blindness **(Deuteronomy 28:28)**
26. Astonishment of heart **(Deuteronomy 28:28)**

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27. Groping at noonday **(Deuteronomy 28:29)**
28. No prosperity
29. Oppressed and spoiled forever
30. No man to save you

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APPENDIX V

THE 613 COMMANDMENTS IN THE OLD TESTAMENT ACCORDING TO THE RABBIS

THE 248 DOS

Relationship to God

1. *Exodus 20:2: To believe in God*

   I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

2. *Deuteronomy 6:4: To acknowledge the unity of God*

   Hear, O Israel: The Lord our God is one Lord.

3. *Deuteronomy 6:5: To love God*

   And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

4. *Deuteronomy 6:13: To fear God*

   Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His Name.

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5. *Exodus 23:25, Deuteronomy 11:13, 13:4: To serve God*

   And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

6. *Deuteronomy 10:20: To cleave to God*

   Thou shalt fear the Lord thy God; Him shalt thou serve, and to Him shalt thou cleave, and swear by His Name.

7. *Deuteronomy 10:20: On taking an oath by God's name*

   Thou shalt fear the Lord thy God; Him shalt thou serve, and to Him shalt thou cleave, and swear by His Name.

8. *Deuteronomy 28:9: On walking in God's ways*

   The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in His Ways.

9. *Leviticus 22:32: On sanctifying God's name*

   Neither shall ye profane My Holy Name; but I will be hallowed among the children of Israel: I am the Lord which hallow you.

Torah

10. *Deuteronomy 6:7: On reciting the Shema each morning and evening*

    And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

11. *Deuteronomy 6:7: On studying and teaching Torah*

    And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when

thou walkest by the way, and when thou liest down, and when thou risest up.

12. *Deuteronomy 6:8: On binding tefillin on the head*

    And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

13. *Deuteronomy 6:8: On binding tefillin on the hand*

    And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

14. *Numbers 15:38: On making tzitzit with thread of blue, garments' corners*

    Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

15. *Deuteronomy 6:9: On affixing a mezuzah to doorposts and gates*

    And thou shalt write them upon the posts of thy house, and on thy gates.

16. *Deuteronomy 31:12: On assembling each seventh year to hear the Torah read.*

    Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law.

17. *Deuteronomy 17:18: A king to write a copy of Torah for himself*

    And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites.

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18. *Deuteronomy 31:19: Everyone to have a Torah scroll*

    Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for Me against the children of Israel.

19. *Deuteronomy 8:10: On praising God after eating, grace after meals*

    When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee.

Temple and the Priests

20. *Exodus 25:8: On building a sanctuary (tabernacle/temple) for God*

    And let them make me a sanctuary; that I may dwell among them.

21. *Leviticus 19:30: On respecting the sanctuary*

    Ye shall keep my Sabbaths, and reverence My Sanctuary: I am the Lord.

22. *Numbers 18:4: On guarding the sanctuary*

    And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

23. *Numbers 18:23: On Levitical services in the tabernacle*

    But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

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24. *Exodus 30:19: On cohanim (priests) washing hands and feet before entering temple*

    For Aaron and his sons shall wash their hands and their feet thereat.

25. *Exodus 27:21: On kindling the menorah by the cohanim*

    In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the Lord: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

26. *Numbers 6:23: On the cohanim blessing Israel*

    Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them.

27. *Exodus 25:30: On the shewbread before the ark*

    And thou shalt set upon the table shewbread before Me alway.

28. *Exodus 30:7: On burning the incense on the golden altar twice daily*

    And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

29. *Leviticus 6:13: On the perpetual fire on the altar*

    The fire shall ever be burning upon the altar; it shall never go out.

30. *Leviticus 6:10: On removing the ashes from the altar*

    And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

31. *Numbers 5:2: On removing unclean persons from the camp*

Command the children of Israel, that they put out of the camp every leper, and everyone that hath an issue, and whosoever is defiled by the dead:

32. *Leviticus 21:8: On honoring the cohanim*

Thou shalt sanctify him therefore: for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctify you, am holy.

33. *Exodus 28:2: On the garments of the cohanim*

And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

34. *Numbers 7:9: On cohanim bearing the ark on their shoulders*

But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that should bear upon their shoulders.

35. *Exodus 30:31: On the holy anointing oil*

And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto Me throughout your generations.

36. *Deuteronomy 18:6–8: On the cohanim ministering in rotation/watches*

And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the Lord shall choose; Then he shall minister in the name of the Lord his God, as all his brethren the Levites do, which stand there before the Lord. They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

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37. *Leviticus 21:2-3: On the cohanim being defiled for dead relatives*

    But for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother. And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

38. *Leviticus 21:13:* Kohen gadol *(high priest) to only marry a virgin*

    And he shall take a wife in her virginity.

Sacrifices

39. *Numbers 28:3: On the twice daily burnt* (tamid*) offerings*

    And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt offering.

40. *Leviticus 6:20: On* kohen gadol*'s twice daily meal offering*

    This is the offering of Aaron and of his sons, which they shall offer unto the Lord in the day when he is anointed: the tenth part of an ephah of fine flour for a meat offering perpetual, half of it is in the morning, and half thereof at night.

41. *Numbers 28:9: On the Shabbat additional (musaf) offering*

    And on the Sabbath Day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof.

42. *Numbers 28:11: On the new moon (Rosh Hodesh) additional offering*

    And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks, and one ram, seven lambs of the first year without spot.

43. *Leviticus 23:36: On Pesach (Passover) additional offering*

Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you: and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly: and ye shall do no servile work therein.

44. *Leviticus 23:15: On the second day of Pesach meal offering of the Omer (counting)*

And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete:

45. *Numbers 28:26: On Shavuot (Pentecost) additional (musaf) offering*

Also in the day of the firstfruits, when ye bring a new meat offering unto the Lord, after your weeks be out, ye shall have a holy convocation; ye shall do no servile work.

46. *Leviticus 23:17: On the two loaves of bread wave offering on Shavuot*

Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour: they shall be baken with leaven: they are the firstfruits unto the Lord.

47. *Numbers 29:1–2: On Rosh Hashanah (head of year) additional offering*

And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the Lord; one young bullock, one ram, and seven lambs of the first year without blemish.

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48. *Numbers 29:7–8: On Yom Kippur (Day of Atonement) additional offering*

And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein: But ye shall offer a burnt offering unto the Lord for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish.

49. *Leviticus 16: On the service of Yom Kippur,* Avodah

And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be lean from all your sins before the Lord. It shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

50. *Numbers 29:13: On Sukkoth (musaf) offerings*

And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord: thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish.

51. *Numbers 29:36: On the Shemini Atzereth additional offering*

But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord: one bullock, one ram, seven lambs of the first year without blemish.

52. *Exodus 23:14: On the three annual festival pilgrimages to the temple*

Three times thou shalt keep a feast unto Me in the year.

53. *Exodus 34:23: On appearing before YHVH during the festivals*

Thrice in the year shall all your men children appear before the LORD GOD, the God of Israel.

54. *Deuteronomy 16:14: On rejoicing on the festivals*

And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

55. *Exodus 12:6: On the fourteenth of Nisan slaughter of the Pesach lamb*

And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

56. *Exodus 12:8: On eating the roasted Pesach lamb in the night of Nisan 15*

And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

57. *Numbers 9:11: On slaughtering the Pesach Sheni (Iyar 14) offering*

The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

58. *Numbers 9:11: On eating the Pesach Sheni lamb with matzah and maror*

The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

59. *Numbers 10:9–10: Trumpets for feast sacrifices brought and for tribulation*

And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your

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God, and ye shall be saved from your enemies. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the Lord your God.

60. *Leviticus 22:27: On minimum age of cattle to be offered*

When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord.

61. *Leviticus 22:21: On offering only unblemished sacrifices*

And whosoever offereth a sacrifice of peace offerings unto the Lord to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

62. *Leviticus 2:13: On bringing salt with every offering*

And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

63. *Leviticus 1:2: On the burnt offering*

Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock.

64. *Leviticus 6:25: On the sin offering*

Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy.

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65. *Leviticus 7:1: On the guilt offering*

Likewise this is the law of the trespass offering: it is most holy.

66. *Leviticus 3:1: On the peace offering*

And if his oblation be a sacrifice of peace offering, if he offer it off the herd; whether it be a male or female, he shall offer it without blemish before the Lord.

67. *Leviticus 2:1: On the meal offering*

And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon.

68. *Leviticus 4:13: On offerings for a court (Sanhedrin) that has erred*

And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty.

69. *Leviticus 4:27: Fixed sin offering by one unknowingly breaking a commandment*

And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty.

70. *Leviticus 5:17: Suspensive guilt offering if in doubt of breaking a commandment*

And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity.

71. *Leviticus 5:15: Unconditional guilt offering for stealing and so on*

If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering.

72. *Leviticus 5:11: Offering of higher or lower value according to one's means*

But if he be not able to bring two turtle doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.

73. *Numbers 5:6–7: To confess one's sins before God and repent for them*

Speak unto the children of Israel. When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty. Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

74. *Leviticus 15:13: On offering brought by a* zav *(man with a discharge)*

And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

75. *Leviticus 15:28: Offering brought by a* zavah *(woman with a discharge)*

But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

76. *Leviticus 12:6: On offering brought by a woman after childbirth*

And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest.

77. *Leviticus 14:10: On offering brought by a leper after being cleansed*

And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

78. *Leviticus 27:32: On the tithe of one's cattle*

And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.

79. *Exodus 13:2: Sacrificing the firstborn of clean (permitted) cattle*

Sanctify unto Me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

80. *Exodus 22:29: On redeeming the firstborn of man (pidyon haben)*

Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto Me.

81. *Exodus 34:20: On redeeming the firstling of an ass; if not . . .*

But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the first born of thy sons thou shalt redeem. And none shall appear before me empty.

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82. *Exodus 13:13: On breaking the neck of the firstling of an ass*

And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

83. *Deuteronomy 12:5: On bringing due offerings to Jerusalem with delay*

But unto the place which the Lord you God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come.

84. *Deuteronomy 12:14: All offerings to be brought only to the sanctuary*

But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

85. *Deuteronomy 12:26: On offerings due from outside Israel to the sanctuary*

But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

86. *Deuteronomy 12:15: On redeeming blemished, sanctified animal offerings*

Notwithstanding, thou mayest kill and eat flesh in all thy gates, whosoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

87. *Leviticus 27:33: On the holiness of substituted animal offerings*

He shall not search whether it be good or bad, neither shall he change it: and if he changes it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

88. *Leviticus 6:9: On cohanim eating the remainder of the meal offerings*

Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning it.

89. *Exodus 29:33: On cohanim eating the meat of sin and guilt offerings*

And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.

90. *Leviticus 7:19: Burning of consecrated offerings that have become* tameh *(unclean)*

And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

91. *Leviticus 7:17: Burning of remnant of consecrated offerings not eaten in time*

But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

Vows

92. *Numbers 6:5: The Nazirite letting his hair grow during his separation*

All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow.

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93. *Numbers 6:18: Nazirite completing vow to shave his head and bring sacrifice*

And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings.

94. *Deuteronomy 23:21: A man to honor his oral vows and oaths*

When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee: and it would be sin in thee.

95. *Numbers 30:8: A judge enabled to annul vows, only according to Torah*

But if her husband disallowed her on the day that he heard it: then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the Lord shall forgive her.

Ritual Purity

96. *Leviticus 11:8: Defilement by touching certain animal carcasses*

Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.

97. *Leviticus 11:29: Defilement by touching carcasses of eight creeping creatures*

These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind.

98. *Leviticus 11:34: Defilement of food and drink if contacting an unclean thing*

Of all meat which may be eaten, that on which such water cometh shall be unclean: and all drink that may be drunk in every such vessel shall be unclean.

99. *Leviticus 15:19: On* tumah *(uncleanness) of a menstruating woman*

And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

100. *Leviticus 12:2: On* tumah *of a woman after childbirth*

Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

101. *Leviticus 13:3: On* tumah *of a leper*

And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

102. *Leviticus 13:51: On garments contaminated by leprosy*

And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin: the plague is a fretting leprosy; it is unclean.

103. *Leviticus 14:44: On a leprous house*

Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean.

104. *Leviticus 15:2: On* tumah *of a* zav

Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean.

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105. *Leviticus 15:6: On* tumah *of semen*

And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.

106. *Leviticus 15:19: On* tumah *of a* zavah

And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

107. *Numbers 19:14: On* tumah *of a human corpse*

This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.

108. *Numbers 19:13: Law of the purification water of sprinkling (*mei niddah*)*

Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

109. *Leviticus 15:16: On immersing in a mikvah to become ritually clean*

And if any mans seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

110. *Leviticus 14:2: On the specified procedure of cleansing from leprosy.*

This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest.

111. *Leviticus 14:9: On that a leper must shave his head.*

But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his

hair he shall have off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

112. *Leviticus 13:45: On that the leper must be made easily distinguishable*

And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

113. *Numbers 19:2: On ashes of the red heifer, used in ritual purification*

This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke.

Donations to the Temple

114. *Leviticus 27:2: On the valuation for a person himself to the temple*

Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the Lord by thy estimation.

115. *Leviticus 27:11: On the valuation for an unclean beast to the temple*

And if it be any unclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest.

116. *Leviticus 27:14: On the valuation of a house as a donation to the temple*

And if it be any unclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest.

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117. *Leviticus 27:16: On the valuation of a field as a donation to the temple*

And if a man shall sanctify unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof; an homer of barley seed shall be valued at fifty shekels of silver.

118. *Leviticus 5:16: If benefit from temple property, restitution, plus one-fifth*

And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

119. *Leviticus 19:24: On the fruits of the trees' fourth-year growth*

But in the fourth year all the fruit thereof shall be holy to praise to Lord withal.

120. *Leviticus 19:9: On leaving the corners* (peah) *of fields for the poor*

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

121. *Leviticus 19:9: On leaving the gleanings of the field for the poor*

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

122. *Deuteronomy 24:19: On leaving the forgotten sheaf for the poor*

When thou cutest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands.

123. *Leviticus 19:10: On leaving the misformed grape clusters for the poor*

And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger. I am the Lord your God.

124. *Leviticus 19:10: On leaving grape gleanings for the poor*

And thou shalt not glean thy vineyard neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God.

125. *Exodus 23:19: On separating and bringing firstfruits to the sanctuary*

The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God. Thou shalt not seethe a kid in his mother's milk.

126. *Deuteronomy 18:4: To separate the great heave offering (*terumah*).*

The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

127. *Deuteronomy 14:29: To set aside the first tithe to the Levites*

And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied: that the Lord thy God may bless thee in all the work of thine hand which thou doest.

128. *Deuteronomy 14:22: To set aside the poor man's tithe in the third and sixth years*

At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:

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129. *Numbers 18:26: On Levites giving a tenth of their tithe to the cohanim*

Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe.

130. *Deuteronomy 14:28: To set aside the poor man's tithe in third and sixth years*

At the end of three years thou shalt bring forth all the tithe of thine increase of the same year, and shalt lay it up within thy gates:

131. *Deuteronomy 26:13: A declaration made when separating the various tithes*

Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them.

132. *Deuteronomy 26:2: A declaration made to bring firstfruits to the temple*

That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there.

133. *Numbers 15:20: On the first portion of the challah given to the cohen*

Ye shall offer up a cake of the first of your dough for an heave offering: as ye do the heave offering of the threshing floor, shall ye heave it.

The Sabbatical Year

134. *Exodus 23:11: On ownerless produce of the sabbatical year (shemittah)*

    But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

135. *Leviticus 25:4: On resting the land on the sabbatical year*

    But in the seventh year shall be a Sabbath of Rest unto the land a Sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

136. *Leviticus 25:10: On sanctifying the jubilee (fiftieth) year*

    And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a Jubilee unto you: and ye shall return every man unto his possession, and ye shall return every man unto his family.

137. *Leviticus 25:9: Blowing of shofar on Yom Kippur (Day of Atonement) in the jubilee and freeing of slaves*

    Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh month, in the Day of Atonement shall ye make the trumpet sound throughout all your land.

138. *Leviticus 25:25: Reversion of the land to ancestral owners in jubilee year*

    If thy brother he waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

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139. *Leviticus 25:24: On the redemption of a house within a year of the sale*

And in all the land of your possession ye shall grant a redemption for the land.

140. *Leviticus 25:8: Counting and announcing the years till the jubilee year*

And thou shalt number seven Sabbaths of Years unto thee, seven times seven years: and the space of the seven Sabbaths of years shall be unto three forty and nine years.

141. *Deuteronomy 15:3: All debts annulled in the sabbatical year but . . .*

Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release.

142. *Deuteronomy 15:3: Exacting a debt owed by a foreigner*

Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release.

Animals for Consumption

143. *Deuteronomy 18:3: The cohen's due in the slaughter of every clean animal*

And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

144. *Deuteronomy 18:4: On the first of the fleece to be given to the cohen*

The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

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145. *Leviticus 27:21: Herem vow—one devoted thing to God, another to cohanim*

But the field, when it goeth out in the Jubilee, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

146. *Deuteronomy 12:21: Slaughtering animals, according to Torah, before eating*

If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

147. *Leviticus 17:13: Covering with earth the blood of slain fowl and beast*

And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

148. *Deuteronomy 22:7: On setting free the parent bird when taking the nest*

But thou shalt in any wise let the dam go, and take the young to thee: that it may be well with thee, and that thou mayest prolong thy days.

149. *Leviticus 11:2: Searching for prescribed signs in beasts for eating*

Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth.

150. *Deuteronomy 14:11: Searching for the prescribed signs in birds for eating*

Of all clean birds ye shall eat.

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151. *Leviticus 11:21: Searching for prescribed signs in locusts for eating*

Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, lo leap withal upon the earth.

152. *Leviticus 11:9: Searching for the prescribed signs in fish for eating*

These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

Festivals

153. *Exodus 12:2: Sanhedrin to sanctify new moon and reckon years and seasons*

This month shall be unto you the beginning of months: it shall be the first month of the year to you.

154. *Exodus 23:12: On resting on the Shabbat*

Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

155. *Exodus 20:8: On declaring Shabbat holy at its onset and termination*

Remember the sabbath day, to keep it holy.

156. *Exodus 12:15: On removal of hametz (leaven) on Pesach (Nisan 14)*

Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

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157. *Exodus 13:8: Telling of exodus from Egypt on the first night of Pesach (Nisan 15)*

And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt.

158. *Exodus 12:18: On eating matzah on the first night of Pesach (Nisan 15)*

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

159. *Exodus 12:16: On resting on the first day of Pesach*

And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

160. *Exodus 12:16: On resting on the seventh day of Pesach*

And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

161. *Leviticus 23:15: Counting the Omer forty-nine days from the day of first sheaf, Nisan 16*

And ye shall count unto you form the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering: seven Sabbaths shall be complete.

162. *Leviticus 23:21: On resting on Shavuot*

And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

163. *Leviticus 23:24: On resting on Rosh Hashanah (head of year)*

Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

164. *Leviticus 16:29: On fasting on Yom Kippur (Day of Atonement)*

And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you.

165. *Leviticus 16:29: On resting on Yom Kippur*

And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you.

166. *Leviticus 23:35: On resting on the first day of Sukkoth*

On the first day shall be an holy convocation: ye shall do no servile work therein.

167. *Leviticus 23:36: On resting on Shemini Atzereth (the eighth day)*

Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

168. *Leviticus 23:42: On dwelling in a sukkah (booth) for seven days*

Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths.

169. *Leviticus 23:40: On taking a lulab (the four species) on Sukkoth*

And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees,

and willows of the brook; and ye shall rejoice before the LORD your God seven days.

170. *Numbers 29:1: On hearing the sound of the shofar on Rosh Hashanah (head of year)*

And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

Community

171. *Exodus 30:12: On every male giving half a shekel annually to the temple*

When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them.

172. *Deuteronomy 18:15: On heeding the prophets*

The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

173. *Deuteronomy 17:15: On appointing a king*

Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

174. *Deuteronomy 17:11: On obeying the great court (Sanhedrin)*

According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell tee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left.

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175. *Exodus 23:2: On abiding by a majority decision in case of division*

Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment.

176. *Deuteronomy 16:18: Appointing judges and officers of the court in every town*

Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgement.

177. *Leviticus 19:15: Treating litigants equally/impartially before the law*

Ye shall do no unrighteousness in judgement: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge they neighbor.

178. *Leviticus 5:1: Anyone aware of evidence to come to court to testify*

And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it: if he do not utter it, then he shall bear his iniquity.

179. *Deuteronomy 13:14: The testimony witnesses to be examined thoroughly*

Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you.

180. *Deuteronomy 19:19: False witnesses punished as they intended upon accused*

Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

181. *Deuteronomy 21:4: On* eglah arufah*, the heifer when murderer unknown*

And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley.

182. *Deuteronomy 19:3: On establishing six cities of refuge*

Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

183. *Numbers 35:2: Give cities to Levites—who've no ancestral land share*

Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them.

184. *Deuteronomy 22:8: Building fence on roof, removing potential hazards from home*

When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

Idolatry

185. *Deuteronomy 12:2: On destroying all idolatry and its appurtenances*

Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree.

186. *Deuteronomy 13:16: The law about a city that has become apostate/perverted*

And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the

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spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

187. *Deuteronomy 20:17: On the law about destroying the seven Canaanite nations*

But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath command thee.

188. *Deuteronomy 25:19: On the extinction of the seed of Amalek*

Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

189. *Deuteronomy 25:17: On remembering the evil deeds of Amalek to Israel*

Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt.

War

190. *Deuteronomy 20:11: Regulations for wars other than the ones commanded in Torah*

And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.

191. *Deuteronomy 20:2: Cohen for special duties in war*

And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people.

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192. *Deuteronomy 23:14: Preparing a place beyond the camp to keep sanitary*

For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

193. *Deuteronomy 23:13: Including a digging tool among war implements*

And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee.

Social

194. *Leviticus 6:4: A robber to restore the stolen article to its owner*

Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found.

195. *Deuteronomy 15:8: On giving charity to the poor*

But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

196. *Deuteronomy 15:14: On giving gifts to a Hebrew bondman upon his freedom*

Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him.

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197. *Exodus 22:25: On lending money to the poor without interest*

If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

198. *Deuteronomy 23:20: On lending money to the foreigner with interest*

Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

199. *Deuteronomy 24:13: On restoring a pledge to its owner if he needs it*

In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

200. *Deuteronomy 24:15: On paying the worker his wages on time*

At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

201. *Deuteronomy 23:24: Employee is allowed to eat the produce he's working in.*

When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel.

202. *Exodus 23:5: On helping unload when necessary a tired animal*

If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

203. *Deuteronomy 22:4: On assisting a man loading his beast with its burden*

Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

204. *Deuteronomy 22:1: Lost property to be returned to its owner*

Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

205. *Leviticus 19:17: On being required to reprove the sinner*

Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

206. *Leviticus 19:18: On loving your neighbor as yourself*

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

207. *Deuteronomy 10:19: On being commanded to love the convert/proselyte*

Love ye therefore the stranger: for ye were strangers in the land of Egypt.

208. *Leviticus 19:36: On the law of accurate weights and measures*

Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

Family

209. *Leviticus 19:32: On honoring the old (and wise)*

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.

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210. *Exodus 20:12: On honoring parents*

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

211. *Leviticus 19:3: On fearing parents*

Ye shall fear every man his mother, and his father, and keep my Sabbaths: I am the LORD your God.

212. *Genesis 1:28: On being fruitful and multiplying*

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

213. *Deuteronomy 24:1: On the law of marriage*

When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

214. *Deuteronomy 24:5: On bridegroom devoting himself to his wife for one year*

When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business, but he shall be free at home one year, and shall cheer up his wife which he hath taken.

215. *Genesis 17:10: On circumcising one's son*

This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

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216. *Deuteronomy 25:5: If a man dies childless, his brother to marry his widow*

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

217. *Deuteronomy 25:9: If a man dies childless, the widow to be released (*chalitzah*)*

Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

218. *Deuteronomy 22:29: A violator to marry the virgin/maiden he has violated*

Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

219. *Deuteronomy 22:18: The defamer of his bride to be flogged and never divorce*

And the elders of that city shall take that man and chastise him.

220. *Exodus 22:16: The seducer to be punished according to the law*

And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

221. *Deuteronomy 21:11: Captive women treated according to special regulations*

And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife.

222. *Deuteronomy 24:1: The law of divorce, only by means of written document*

When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement and give it in her hand, and send her out of his house.

223. *Numbers 5:15: Suspected adulteress to submit the required test*

Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon: for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

Judicial

224. *Deuteronomy 25:2: On whipping transgressors of certain commandments*

And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

225. *Numbers 35:25: On exile to city of refuge for unintentional homicide*

And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

226. *Exodus 21:20: On punishment of transgressors of certain commandments*

And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

227. *Exodus 21:16: On strangling transgressors of certain commandments*

And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

228. *Leviticus 20:14: On burning transgressors of certain commandments*

And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

229. *Deuteronomy 22:24: On stoning transgressors of certain commandments*

Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath tumbled his neighbour's wife: so thou shalt put away evil from among you.

230. *Deuteronomy 21:22: Hanging after execution of violators of certain commandments*

And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

231. *Deuteronomy 21:23: On burial on the same day of execution*

His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God:) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

Slaves

232. *Exodus 21:2: On the special laws for treating the Hebrew bondman*

If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

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233. *Exodus 21:8–9: Hebrew bondmaid married to her master or his son*

If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

234. *Exodus 21:9: Allowing the redemption to the Hebrew bondmaid*

And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

235. *Leviticus 25:46: On the laws for treating an alien bondman*

And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

Torts

236. *Exodus 21:19: On the penalty for a person inflicting injury*

If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

237. *Exodus 21:28: On the law of injuries caused by an animal*

If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

238. *Exodus 21:33: On the law of injuries caused by a pit*

And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein.

239. *Exodus 22:1: On the law of punishment of thieves*

If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

240. *Exodus 22:5: On the law of judgment for damage caused by a beast*

If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

241. *Exodus 22:6: On the law of judgment for damage caused by a fire*

If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.

242. *Exodus 22:7: On the law of an unpaid guardian*

If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

243. *Exodus 22:11: On the law of a paid guardian*

Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.

244. *Exodus 22:14: On the law of a borrower*

And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good.

245. *Leviticus 25:14: On the law of buying and selling*

And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another.

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246. *Exodus 22:9: On the law of litigants*

For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

247. *Deuteronomy 25:1: Save life of one pursued*

If there be a controversy between men, and they come unto judgement, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

248. *Numbers 27:8: On the law of inheritance*

And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

THE 365 NEGATIVE MITZVOTH/ COMMANDMENTS: THE DON'TS

Idolatry and Related Practices

1. *Exodus 20:3: No other gods before Yahweh*

Thou shalt have no other gods before Me.

2. *Exodus 20:4: Not to make graven images*

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

3. *Leviticus 19:4: Not to make an idol (even for others) to worship*

Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God.

4. *Exodus 20:4: Not to make figures of human beings*

   Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5. *Exodus 20:5: Not to bow down to an idol*

   Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

6. *Exodus 20:5: Not to serve idols*

   Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

7. *Leviticus 18:21: Not to hand over any children to Moloch*

   And thou shalt not let any of thy seed pass through the fire to Moloch, neither shalt thou profane the name of thy God: I am the LORD.

8. *Leviticus 19:31: Not to seek after wizards*

   Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

9. *Leviticus 19:31: Not to regard them that have familiar spirits*

   Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

10. *Leviticus 19:4: Not to study idolatrous practices*

    Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God.

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11. *Deuteronomy 16:22: Not to erect an image that people assemble to honor*

    Neither shalt thou set thee up any image; which the LORD thy God hateth.

12. *Leviticus 26:1: No figured stones to bow down to*

    Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God.

13. *Deuteronomy 16:21: Not to plant trees near the altar*

    Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

14. *Exodus 23:13: Make no mention of other gods*

    And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

15. *Exodus 23:13: Not to divert anyone to idolatry*

    And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

16. *Deuteronomy 13:12–13: Not to try to persuade an Israelite to worship idols*

    If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying, Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known.

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17. *Deuteronomy 13:8: Not to love someone who seeks to mislead you to idols*

    Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him.

18. *Deuteronomy 13:9: Not to relax one's aversion to the misleader to idols*

    But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

19. *Deuteronomy 13:9: Not to save the life of a misleader to idols*

    But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

20. *Deuteronomy 13:9: Not to plead for (defend) the misleader to idols*

    But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

21. *Deuteronomy 13:9: Not to oppress evidence unfavorable to the misleader.*

    But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

22. *Deuteronomy 7:25: No benefit from ornaments that have adorned an idol*

    The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God.

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23. *Deuteronomy 13:16: Not to rebuild a city destroyed as punishment for idolatry*

    And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

24. *Deuteronomy 13:17: Not deriving benefit from property of an apostate city*

    And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of His anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers.

25. *Deuteronomy 7:26: Not to use anything connected with idols or idolatry*

    Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

26. *Deuteronomy 18:20: No prophesying in the name of idols*

    But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

27. *Deuteronomy 18:20: Not prophesying falsely in the name of God*

    But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

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28. *Deuteronomy 13:3: Listen not to one who prophesies in the name of idols*

    Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

29. *Deuteronomy 18:20: No fearing or refraining from killing a false prophet*

    But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

30. *Leviticus 20:23: Imitating not the ways nor practicing customs of idolaters*

    And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

31. *Leviticus 19:26: Not practicing divination (Deuteronomy 18:10)*

    Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times.

32. *Deuteronomy 18:10: No practicing soothsaying*

    There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

33. *Deuteronomy 18:10: Not practicing enchanting*

    There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

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34. *Deuteronomy 18:10: No practicing sorcery*

    There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

35. *Deuteronomy 18:10: Not consulting a necromancer*

    There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

36. *Deuteronomy 18:11: Not practicing the art of the charmer*

    Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

37. *Deuteronomy 18:11: Not consulting a sorcerer*

    Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

38. *Deuteronomy 18:11: Not to seek information from the dead (necromancy)*

    Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

39. *Deuteronomy 22:5: Women not to wear men's clothes or adornments*

    The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.

40. *Deuteronomy 22:5: Men not wearing women's clothes or adornments*

    The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.

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41. *Leviticus 19:28: Not to tattoo yourself as is the manner of the idolaters*

    Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

42. *Deuteronomy 22:11: Not wearing a mixture of wool and linen*

    Thou shalt not wear a garment of divers sorts, as of woolen and linen together.

43. *Leviticus 19:27: Not shaving the temples or sides of your head*

    Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

44. *Leviticus 19:27: Not shaving the corners of your beard*

    Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

45. *Leviticus 19:28: Not making cuttings in your flesh over your dead*

    Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

Prohibitions Resulting From Historical Events

46. *Deuteronomy 17:16: Not returning to Egypt to dwell there permanently*

    But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

47. *Numbers 15:39: Not to follow one's heart or eyes, straying to impurity*

    And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do

them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring.

48. *Exodus 23:32: Not to make a pact with the seven Canaanite nations*

Thou shalt make no covenant with them, nor with their gods.

49. *Deuteronomy 20:16: Not to spare the life of the seven Canaanite nations*

But of the cities of these people, which the LORD thy God doeth give thee for an inheritance, thou shalt save alive nothing that breatheth.

50. *Deuteronomy 7:2: Not to show mercy to idolaters*

And when the LORD they God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them.

51. *Exodus 23:33: Not to serve false gods*

They shall not dwell in thy land, lest they make thee sin against Me: for if thou serve their gods, it will surely be a snare unto thee.

52. *Deuteronomy 7:3: Not to intermarry with one serving false gods*

Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

53. *Deuteronomy 23:3: An Ammonite or Moabite not to enter the congregation*

An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever.

54. *Deuteronomy 23:8: To exclude not marrying a descendant of Esau if a proselyte*

    The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

55. *Deuteronomy 23:8: Not to exclude marrying an Egyptian who is a proselyte*

    The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

56. *Deuteronomy 23:6: Not permitted to make peace with Ammon and Moab nations*

    Thou shalt not seek their peace nor their prosperity all thy days for ever.

57. *Deuteronomy 20:19: Not destroying fruit trees, even in time of war*

    When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege.

58. *Deuteronomy 7:21: Not fearing the enemy in time of war*

    Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible.

59. *Deuteronomy 25:19: Blotting out the remembrance of Amalek*

    Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

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Blasphemy

60. *Leviticus 24:16: Not blaspheming the holy name of God*

    And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

61. *Leviticus 19:12: Not violating an oath by the holy name*

    And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.

62. *Exodus 20:7: Not taking the holy name in vain*

    Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain.

63. *Leviticus 22:32: Not profaning the holy name of God*

    Neither shall ye profane My Holy Name; but I will be hallowed among the children of Israel: I am the LORD which hallow you.

64. *Deuteronomy 6:16: Not tempting God's promises and warnings*

    Ye shall not tempt the LORD your God, as ye tempted Him in Massah.

65. *Deuteronomy 12:3–4: Not destroying houses of worship or holy books of the Lord*

    And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. Ye shall not do so unto the LORD your God.

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66. *Deuteronomy 21:23: Leaving not the body of an executed criminal hanging overnight*

His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God:) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

Temple

67. *Numbers 18:5: Not being lax in guarding the sanctuary*

And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.

68. *Leviticus 16:2: High priest to enter the sanctuary only at prescribed times*

And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.

69. *Leviticus 21:23: A cohen with blemish not to come near the altar*

Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

70. *Leviticus 21:17: A cohen with a blemish not to minister in the sanctuary*

Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God.

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71. *Leviticus 21:18: A cohen with temporary blemish not to minister in the sanctuary*

For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous.

72. *Numbers 18:3: Levites and cohanim not to interchange in their functions*

And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

73. *Leviticus 10:9: Drunk persons not to enter the sanctuary or teach Torah*

Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:

74. *Numbers 18:4: A noncohen not to minister in the sanctuary*

And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

75. *Leviticus 22:2: An unclean cohen not to minister in the sanctuary*

Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not My Holy Name in those things which they hallow unto Me: I am the LORD.

76. *Leviticus 21:6: A defiled cohen not to minister in the sanctuary*

They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, and the bread of their God, they do offer: therefore they shall be holy.

77. *Numbers 5:2: A leper not to enter any part of the temple*

Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead.

78. *Deuteronomy 23:11: No unclean person to enter the camp of Levites*

But it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again.

79. *Exodus 20:25: Building not an altar of stones that have been touched by iron*

And if thou wilt make Me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

80. *Exodus 20:26: Not to have an ascent to the altar by steps*

Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

81. *Leviticus 6:13: Not to extinguish the altar fire*

The fire shall ever be burning upon the altar; it shall never go out.

82. *Exodus 30:9: Offering nothing but the specified incense on the golden altar*

Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

83. *Exodus 30:32: Not to make any oil the same as the oil of anointment*

Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

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84. *Exodus 30:32: Anointing none with the special oil except the* kohen gadol *and the king*

Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

85. *Exodus 30:37: Not to make incense the same as burned on the altar in the sanctuary*

And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

86. *Exodus 25:15: Not to remove the staves from their rings in the ark*

The staves shall be in the rings of the ark: they shall not be taken from it.

87. *Exodus 28:28: Not to remove the breastplate from the ephod*

And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

88. *Exodus 28:32: Making not any incision in* kohen gadol*'s upper garment*

And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

Sacrifices

89. *Deuteronomy 12:13: Offering not sacrifices outside the sanctuary (temple) court*

Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest.

90. *Leviticus 17:3–4: Slaughtering not consecrated animals outside temple court*

What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people.

91. *Leviticus 22:20: Dedicating not a blemished animal to be offered on the altar*

But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.

92. *Leviticus 22:22: Not to slaughter a blemished animal as a corban (sacrifice)*

Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

93. *Leviticus 22:24: Not to dash the blood of a blemished beast on the altar*

Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

94. *Leviticus 22:22: Not to burn the inner parts of blemished beasts on the altar*

Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

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95. *Deuteronomy 17:1: Not to sacrifice a beast with a temporary blemish*

Thou shalt not sacrifice unto the LORD thy God any bullock, or sheep, wherein is blemish, or any evilfavouredness: for that is an abomination unto the LORD thy God.

96. *Leviticus 22:25: Not to offer a blemished sacrifice of a Gentile*

Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.

97. *Leviticus 22:21: Not to cause a consecrated offering to become blemished*

And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted: there shall be no blemish therein.

98. *Leviticus 2:11: Not to offer leaven or honey upon the altar*

No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

99. *Leviticus 2:13: Not to offer a sacrifice without salt*

And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

100. *Deuteronomy 23:18: Offering not on the altar the "hire of harlot" or "price of dog"*

Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.

101. *Leviticus 22:28: Not to slaughter an animal and its young on the same day*

And whether it be cow or ewe, ye shall not kill it and her young both in one day.

102. *Leviticus 5:11: Not to put olive oil on the sin meal offering*

But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.

103. *Leviticus 5:11: Not to put frankincense on the sin meal offering*

But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.

104. *Numbers 5:15: Not to put olive oil on the jealousy offering*

Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

105. *Numbers 5:15: Not to put frankincense on the jealousy offering*

Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

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106. *Leviticus 27:10: Not to substitute sacrifices*

He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

107. *Leviticus 27:33: Not to change sacrifices from one category to the other*

He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

108. *Numbers 18:17: Redeeming not the firstborn of permitted (clean) animals*

But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD.

109. *Leviticus 27:33: Not to sell the tithe of the herd of cattle*

He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

110. *Leviticus 27:28: Not to sell a devoted field*

Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD.

111. *Leviticus 27:28: Not to redeem a devoted (by the herem vow) field*

Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD.

112. *Leviticus 5:8: Not to split the head of a bird slaughtered for sin offering*

And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder.

113. *Deuteronomy 15:19: Not to do any work with a dedicated beast*

All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do not work with the firstling of thy bullock, nor shear the firstling of thy sheep.

114. *Deuteronomy 15:19: Not to shear a dedicated beast*

All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

115. *Exodus 34:25: Slaughtering not the Pesach lamb with hametz.*

Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the Passover be left unto the morning.

116. *Exodus 12:10: Leaving not sacrificial portions of the Pesach lamb overnight*

And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

117. *Exodus 12:10: All not meat of the Pesach lamb to remain till morning*

And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

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118. *Deuteronomy 16:4: No meat of Nisan 14 festive offering to remain till day 3.*

And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

119. *Numbers 9:12: No meat of the second Pesach lamb offering to remain till morning*

They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the Passover they shall keep it.

120. *Leviticus 22:30: No meat of thanksgiving offering to remain till morning*

One the same day, it shall be eaten up: ye shall leave none of it until the morrow: I am the LORD.

121. *Exodus 12:46: Not to break any bones of Pesach lamb offering*

In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

122. *Numbers 9:12: Not to break any bones of the second Pesach lamb offering*

They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the Passover they shall keep it.

123. *Exodus 12:46: Not to remove the Pesach offering from where it is eaten*

In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house: neither shall ye break a bone thereof.

124. *Leviticus 6:17: Not to bake the residue of a meal offering with leaven*

It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, as the trespass offering.

125. *Exodus 12:9: Not to eat the Pesach offering boiled or raw*

Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

126. *Exodus 12:45: Not to allow an alien resident to eat Pesach offering*

A foreigner and an hired servant shall not eat thereof.

127. *Exodus 12:48: An uncircumcised person not to eat the Pesach offering*

And when a stranger shall sojourn with thee, and will keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

128. *Exodus 12:43: Not to allow a stranger to eat the Pesach offering*

And the LORD said unto Moses and Aaron, This is the ordinance of the Passover: There shall no stranger eat thereof.

129. *Leviticus 12:4: A* tameh *person not to eat holy things*

And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

130. *Leviticus 7:19: Eating no meat of consecrated things that have become unclean*

And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

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131. *Leviticus 19:6–7: Not to eat sacrificial meat beyond the second day*

It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire. And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

132. *Leviticus 7:18: Eating not sacrificial meat on the third day*

And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

133. *Leviticus 22:10: A stranger or noncohen not to eat of a holy thing*

There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

134. *Leviticus 22:10: A cohen's sojourner or hired worker not to eat a holy thing*

There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

135. *Leviticus 22:10: An uncircumcised person not to eat a holy thing*

There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

136. *Leviticus 22:4: A* tameh *cohen not to eat* terumah *(holy things)*

What man soever of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him.

137. *Leviticus 22:12: A* bat-cohen *(priest's daughter) if married to noncohen not to eat holy food*

If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things.

138. *Leviticus 6:16: Not to eat the meal offering of a cohen*

And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

139. *Leviticus 6:23: Eating not sin offering meat sacrificed within the sanctuary*

For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

140. *Deuteronomy 14:3: Not to eat consecrated animals that have become blemished*

Thou shalt not eat any abominable thing.

141. *Deuteronomy 12:17: Eating not unredeemed second corn tithe outside Jerusalem*

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand.

142. *Deuteronomy 12:17: Consuming not unredeemed second wine tithe outside Jerusalem*

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand.

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143. *Deuteronomy 12:17: Consuming not unredeemed second oil tithe outside Jerusalem*

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand.

144. *Deuteronomy 12:17: Eating not an unblemished firstling outside Jerusalem*

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand.

145. *Deuteronomy 12:17: Eating not sin or guilt offerings outside the sanctuary court*

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand.

146. *Deuteronomy 12:17: Not to eat the meat of the burnt offering at all*

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand.

147. *Deuteronomy 12:17: Eating not lesser sacrifices before blood dashed on the altar*

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand.

148. *Deuteronomy 12:17:* Azar *(noncohen) not to eat the most holy offerings*

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand.

149. *Exodus 29:33: A cohen not to eat firstfruits outside the temple courts*

And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.

150. *Deuteronomy 26:14: Not giving second tithe while in a state of impurity*

I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me.

151. *Deuteronomy 26:14: Not eating the second tithe while in mourning*

I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me.

152. *Deuteronomy 26:14: Not giving the second tithe for the dead*

I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me.

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153. *Leviticus 22:15: Not eating untithed produce*

And they shall not profane the holy things of the children of Israel, which they offer unto the LORD.

154. *Exodus 22:29: Not changing the order of separating the various tithes*

Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.

155. *Deuteronomy 23:21: Delaying not payment of offerings, either freewill or obligatory*

When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee: and it would be sin in thee.

156. *Exodus 23:15: God not in the temple on Passover, Pentecost, and Feast of Tabernacles without offering*

Thou shalt keep the Feast of Unleavened Bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:).

157. *Numbers 30:2: Not to break your word, even if without an oath*

If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

Priests

158. *Leviticus 21:7: A cohen not to marry a harlot*

They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

159. *Leviticus 21:7: A cohen not to marry a woman profaned from the priesthood*

They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

160. *Leviticus 21:7: A cohen not to marry a divorcee*

They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

161. *Leviticus 21:14: A* kohen gadol *not to marry a widow*

A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

162. *Leviticus 21:15: A* kohen gadol *not to take a widow as a concubine*

Neither shall he profane his seed among his people: for I the LORD do sanctify him.

163. *Leviticus 10:6: A cohen not to enter the sanctuary with an uncovered head*

And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes.

164. *Leviticus 10:6: A cohen wearing rent garments not to enter the sanctuary*

And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes.

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165. *Leviticus 10:7: Cohanim to leave not the temple courtyard during the service*

And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

166. *Leviticus 21:1: No cohanim to be defiled for the dead except for his next of kin*

And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people.

167. *Leviticus 21:11: A* kohen gadol *not to be under one roof with a dead body*

Neither shall he go in to any dead body, nor defile himself for his father, or for his mother.

168. *Leviticus 21:11: A* kohen gadol *not to be defiled for any dead person*

Neither shall he go in to any dead body, nor defile himself for his father, or for his mother.

169. *Deuteronomy 18:1: Levites to have no part in the division of Israel's land*

The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

170. *Deuteronomy 18:1: Levites to share not in the spoils of war*

The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

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171. *Deuteronomy 14:1: Not to tear out hair for the dead*

Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

Dietary Laws

172. *Deuteronomy 14:7: Not to eat any unclean animal*

Nevertheless these ye shall not eat of them that chew the cut, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you.

173. *Leviticus 11:11: Not to eat any unclean fish*

They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

174. *Leviticus 11:13: Not to eat any unclean fowl*

And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray.

175. *Deuteronomy 14:19: Not to eat any creeping, winged insect*

And every creeping thing that flieth is unclean unto you: they shall not be eaten.

176. *Leviticus 11:41: Not to eat anything that creeps on the earth*

And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten.

177. *Leviticus 11:44: Not to eat a creeping thing that is undefiled*

For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

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178. *Leviticus 11:42: Not to eat living creatures that goes on the belly*

Whatsoever goeth upon the belly, and whatsoever goeth upon all four, and whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination.

179. *Leviticus 11:43: Not to eat any abominable creature*

Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

180. *Deuteronomy 14:21: Not to eat any animal that has died naturally, a* nevelah

Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

181. *Exodus 22:31: Not to eat an animal that is torn or mauled, a terefah*

And ye shall be holy men unto Me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

182. *Deuteronomy 12:23: Not to eat any limb taken from a living animal*

Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.

183. *Genesis 32:32: Not to eat the sinew of the thigh vein (*gid hanasheh*)*

Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

184. *Leviticus 7:26: Not to eat blood*

Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.

185. *Leviticus 7:23: Not to eat certain types of fat of clean animal (*chelev*)*

Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

186. *Exodus 23:19: Not to boil young male goat (meat) in its mother's milk*

The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

187. *Exodus 34:26: Not to eat young male goat cooked in its mother's milk*

The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

188. *Exodus 21:28: Not to eat the flesh of a condemned and to-be-stoned ox*

If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

189. *Leviticus 23:14: Eating no bread made from grain of new crop before bringing an offering*

And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generation in all your dwellings.

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190. *Leviticus 23:14: Eating no roasted grain of new crop before bringing an offering*

And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generation in all your dwellings.

191. *Leviticus 23:14: Eating no green ears of new crop before bringing an offering*

And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generation in all your dwellings.

192. *Leviticus 19:23: Not to eat of the fruit of trees till the fourth year (*orlah*)*

And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

193. *Deuteronomy 22:9: Eating not the growth of mixed vineyard planting (*kilai hakerem*)*

Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

194. *Deuteronomy 32:38: Not to use wine libations for idols (*yayin nesech*)*

Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? Let them rise up and help you, and be your protection.

195. *Deuteronomy 21:20: No eating or drinking to excess—gluttony and drunkenness*

And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.

196. *Leviticus 23:29: Not to eat anything on Yom Kippur (Day of Atonement)*

For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

197. *Exodus 13:3: Not to eat hametz on Pesach*

And Moses said unto the people Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten.

198. *Exodus 13:7: Not to eat an admixture of hametz/leaven on Pesach*

Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all they quarters.

199. *Deuteronomy 16:3: Not to eat hametz/leaven after noon on Nisan 14*

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

200. *Exodus 13:7: No hametz/leaven may be seen in our homes during Pesach*

Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

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201. *Exodus 12:19: Not to possess hametz/leaven during Pesach*

Seven days shall there be no leaven found in your houses: for whosever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

Nazirites

202. *Numbers 6:3: A Nazirite not to drink wine or any beverage from grapes*

He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

203. *Numbers 6:3: A Nazirite not to eat fresh grapes*

He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

204. *Numbers 6:3: A Nazirite not to eat dried grapes*

He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

205. *Numbers 6:4: A Nazirite not to eat grape seeds/kernels*

All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

206. *Numbers 6:4: A Nazirite not to eat grape peels/husks*

All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

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207. *Numbers 6:7: A Nazirite not to render himself* tameh *for the dead*

He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head.

208. *Leviticus 21:11: A Nazirite not to become* tameh *by entering a house with corpse*

Neither shall he go in to any dead body, nor defile himself for his father, or for his mother.

209. *Numbers 6:5: A Nazirite not to shave his hair*

All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.

Agriculture

210. *Leviticus 23:22: Reaping not a whole field without leaving corners for the poor*

And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.

211. *Leviticus 19:9: Not to gather ears of grain that have fallen during harvesting*

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

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212. *Leviticus 19:10: Not to gather the misformed clusters of grapes*

And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger. I am the LORD your God.

213. *Leviticus 19:10: Not to gather single fallen grapes during the vintage*

And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger. I am the LORD your God.

214. *Deuteronomy 24:19: Not to return for a forgotten sheaf*

When thou cutest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

215. *Leviticus 19:19: Not to sow diverse kinds of seeds in one field (*kilayim*)*

Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woolen come upon thee.

216. *Deuteronomy 22:9: Not to sow grain or vegetables in a vineyard*

Thou shalt not sow thy vineyard with diverse seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

217. *Leviticus 19:19: Not to crossbreed animals of different species*

Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woolen come upon thee.

218. *Deuteronomy 22:10: Working not with two different kinds of animals together*

Thou shalt not plow with an ox and an ass together.

219. *Deuteronomy 25:4: Muzzling not an animal working the field to prevent from eating*

Thou shalt not muzzle the ox when he treadeth out the corn.

220. *Leviticus 25:4: Not to cultivate the soil in the seventh year, shemittah*

But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

221. *Leviticus 25:4: Not to prune the trees in the seventh year*

But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

222. *Leviticus 25:5: Reaping not those that have self-grown in the seventh year as in ordinary year*

That which growth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

223. *Leviticus 25:5: Gathering not those that have self-grown in the seventh year as in ordinary year*

That which growth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

224. *Leviticus 25:11: Not to till the earth or prune trees in the jubilee year*

A Jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which growth of itself in it, nor gather the grapes in it of thy vine undressed.

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225. *Leviticus 25:11: Reaping not after-growths of the jubilee year as in ordinary year*

A Jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which growth of itself in it, nor gather the grapes in it of thy vine undressed.

226. *Leviticus 25:11: Not to gather fruit in the jubilee year as in ordinary year*

A Jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which growth of itself in it, nor gather the grapes in it of thy vine undressed.

227. *Leviticus 25:23: Selling not one's* Eretz Yisrael *landholdings permanently*

The land shall not be sold for ever: for the land is Mine; for ye are strangers and sojourners with Me.

228. *Leviticus 25:33: Not to sell/change the open lands of the Levites*

And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of Jubilee: for the houses of the cities of the Levites are their possession among the children of Israel.

229. *Deuteronomy 12:19: Not to leave the Levites without support*

Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

Loans, Business, and the Treatment of Slaves

230. *Deuteronomy 15:2: Not to demand payment of debts after the seventh year, shemittah*

And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD'S release.

231. *Deuteronomy 15:9: Not to refuse loan to the poor because the seventh year (shemittah) is near*

Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.

232. *Deuteronomy 15:7: Not to deny charity to the poor*

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother.

233. *Deuteronomy 15:13: Not sending a Hebrew bondman away empty handed*

If thou lend money to any of My people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

234. *Exodus 22:25: Not demanding payment from a debtor known unable to pay*

If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

235. *Leviticus 25:37: Not lending to another Jew at interest*

Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

236. *Deuteronomy 23:20: Not borrowing from another Israelite at interest*

Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

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237. *Exodus 22:25: Not participating in an agreement involving interest*

If thou lend money to any of My people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

238. *Leviticus 19:13: Oppressing not an employee by delaying paying his wages*

Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

239. *Deuteronomy 24:10: Not taking a pledge from a debtor by force*

When thou doest lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

240. *Deuteronomy 24:12: Not keeping a poor man's pledge when he needs it*

And if the man be poor, thou shalt not sleep with his pledge.

241. *Deuteronomy 24:17: Not taking any pledge from a widow*

Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge.

242. *Deuteronomy 24:6: Not taking one's business utensils in pledge*

No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.

243. *Exodus 20:13: Not abducting an Israelite*

Thou shalt not murder.

244. *Leviticus 19:11: Not stealing*

Ye shall not steal, neither deal falsely, neither lie one to another.

245. *Leviticus 19:13: Not robbing*

Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

246. *Deuteronomy 19:14: Not fraudulently altering land boundaries/ landmarks*

Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

247. *Leviticus 19:13: Not usurping our debts and defrauding*

Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

248. *Leviticus 19:11: Not repudiating debts, denying receipt of loan/ deposit*

Ye shall not steal, neither deal falsely, neither lie one to another.

249. *Leviticus 19:11: Not to swear falsely regarding another man's property*

Ye shall not steal, neither deal falsely, neither lie one to another.

250. *Leviticus 25:14: Not wronging/deceiving one another in business*

And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another.

251. *Leviticus 25:17: Not wronging/misleading one another even verbally*

Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.

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252. *Exodus 22:21: Not harming the stranger among you verbally*

Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

253. *Exodus 22:21: Not injuring the stranger among you in business/ trade*

Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

254. *Deuteronomy 23:15: Not handing over a slave who's fled to Israel*

Thou shalt not deliver unto his master the servant which is escaped from his master unto thee.

255. *Deuteronomy 23:16: Taking no advantage of a slave who's fled to Israel*

He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

256. *Exodus 22:22: Not afflicting the orphans and widows*

Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

257. *Leviticus 25:39: Not employing a Hebrew bondman in degrading tasks*

And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant.

258. *Leviticus 25:42: Not selling a Hebrew bondman*

For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

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259. *Leviticus 25:43: Not treating a Hebrew bondman cruelly*

Thou shalt not rule over him with rigour; but shalt fear thy God.

260. *Leviticus 25:53: Not allowing a heathen to mistreat a Hebrew bondman*

And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.

261. *Exodus 21:8: Not selling a Hebrew maidservant one has married*

If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

262. *Exodus 21:10: Withholding not food, raiment, or conjugal rights from the maidservant one has married*

If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.

263. *Deuteronomy 21:14: Not selling a captive woman*

And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

264. *Deuteronomy 21:14: Not treating a captive woman as a slave*

And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

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265. *Exodus 20:17: Not coveting another man's possessions, property, and so on*

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

266. *Deuteronomy 5:21: Coveting not another's possessions, even the desire forbidden*

Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

267. *Deuteronomy 23:25: A worker not to cut down standing grain during work*

When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

268. *Deuteronomy 23:24: A hired laborer not to take more fruit than he can eat*

When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel.

269. *Deuteronomy 22:3: Not ignoring lost property to be returned to its owner*

In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

270. *Exodus 23:5: Refusing not to help a man or animal collapsing with burden*

If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

271. *Leviticus 19:35: Not cheating or defrauding with measurements and weights*

Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

272. *Deuteronomy 25:13: Not to possess false or inaccurate weights and measures.*

Thou shalt not have in thy bag divers weights, a great and a small.

Justice

273. *Leviticus 19:15: A judge not to commit unrighteousness*

Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

274. *Exodus 23:8: A judge not to accept bribes/gifts from litigants*

And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

275. *Leviticus 19:15: A judge not to favor (be partial to) a litigant*

Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

276. *Deuteronomy 1:17: A judge not to avoid justice in fear of a wicked person*

Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of

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man; for the judgment is God's: and the cause that is too hard for you, bring it unto Me, and I will hear it.

277. *Leviticus 19:15: A judge not to decide in favor of a poor man out of pity*

Ye shall do not unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

278. *Exodus 23:6: A judge not to discriminate against the poor*

Thou shalt not wrest the judgment of thy poor in his cause.

279. *Deuteronomy 19:13: A judge not to pity one who has killed or caused loss of limb*

Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

280. *Deuteronomy 24:17: A judge not to pervert justice due strangers or orphans*

Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge:

281. *Exodus 23:1: A judge not to hear one litigant in absence of the other*

Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

282. *Exodus 23:2: A court not to convict by majority one in a capital case*

Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment.

283. *Exodus 23:2: A judge to accept not a colleague's opinion, unless surely right*

Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:

284. *Deuteronomy 1:17: Not appointing an unlearned judge ignorant of the Torah*

Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man: for the judgment is God's: and the cause that is too hard for you, bring it unto Me, and I will hear it.

285. *Exodus 20:16: Not bearing false witness*

Thou shalt not bear false witness against thy neighbour.

286. *Exodus 23:1: A judge not to receive a wicked man's testimony*

Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

287. *Deuteronomy 24:16: A judge to receive not testimony from a litigant's relatives*

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

288. *Deuteronomy 19:15: Not convicting on the testimony of a single witness*

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

289. *Exodus 20:13: Not murdering a human being*

Thou shalt not commit murder.

290. *Exodus 23:7: No conviction based on circumstantial evidence alone*

Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

291. *Numbers 35:30: A witness not to sit as a judge in capital cases*

Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

292. *Numbers 35:12: Not killing a murderer without trial and conviction*

And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

293. *Deuteronomy 25:12: Not to pity or spare the life of a pursuer*

Then thou shalt cut off her hand, thine eye shall not pity her.

294. *Deuteronomy 22:26: Not punishing a person for a sin committed under duress*

But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter.

295. *Numbers 35:31: Not accepting ransom from an unwitting murderer*

Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death.

296. *Numbers 35:32: Not accepting a ransom from a willful murderer*

And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

297. *Leviticus 19:16: Hesitating not to save the life of another person in danger*

Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.

298. *Deuteronomy 22:8: Not leaving obstacles in public or private domain*

When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

299. *Leviticus 19:14: Not misleading another by giving wrong advice*

Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God: I am the LORD.

300. *Deuteronomy 25:2–3: Inflicting not more than the assigned number lashes to the guilty*

And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

301. *Leviticus 19:16: Not to tell tales*

Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.

302. *Leviticus 19:17: Not to bear hatred in your heart toward your brethren*

Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour; and not suffer sin upon him.

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303. *Leviticus 19:17: Not to put one another to shame*

Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour; and not suffer sin upon him.

304. *Leviticus 19:18: Not to take vengeance on another*

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

305. *Leviticus 19:18: Not to bear a grudge*

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

306. *Deuteronomy 22:6: Not to take an entire bird's nest, with the mother and her young*

If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.

307. *Leviticus 13:33: Not to shave a leprous scall*

He shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more.

308. *Deuteronomy 24:8: Not to cut or cauterize (remove) other signs of leprosy*

Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

309. *Deuteronomy 21:4: Plowing not a valley where a slain body has been found (*eglah arufah*)*

And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley.

310. *Exodus 22:18: Not permitting a witch/sorcerer to live*

Thou shalt not suffer a witch to live.

311. *Deuteronomy 24:5: Taking not a bridegroom from home in the first year of marriage.*

When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.

312. *Deuteronomy 17:11: Not to differ from or disobey the cohanim and the judge*

According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left.

313. *Deuteronomy 12:32: Not to add to the mitzvoth/commandments of Torah*

What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

314. *Deuteronomy 12:32: Not to detract from the mitzvoth/commandments of Torah*

What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

315. *Exodus 22:28: Not to curse a judge*

Thou shalt not revile the gods, nor curse the ruler of thy people.

316. *Exodus 22:28: Not to curse a ruler*

Thou shalt not revile the gods, nor curse the ruler of thy people.

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317. *Leviticus 19:14: Not to curse any Israelite*

Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God: I am the LORD.

318. *Exodus 21:17: Not cursing parents*

And he that curseth his father, or his mother, shall surely be put to death.

319. *Exodus 21:15: Not to strike parents*

And he that smiteth his father, or his mother, shall be surely put to death.

320. *Exodus 20:10: Not to work on the Shabbat*

But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

321. *Exodus 16:29: Not to walk beyond permitted limits (erub) on the Shabbat*

See, for that the LORD hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day.

322. *Exodus 35:3: Not to inflict punishment on the Shabbat*

Ye shall kindle no fire throughout your habitations upon the Sabbath Day.

323. *Exodus 12:16: Not to work on the first day of Pesach*

And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

324. *Exodus 12:16: Not to work on the seventh day of Pesach*

And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

325. *Leviticus 23:21: Not to work on Shavuot*

And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your swellings throughout your generations.

326. *Leviticus 23:25: Not to work on Rosh Hashanah (head of year)*

Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

327. *Leviticus 23:35: Not to work on the first day of Sukkoth (booths)*

On the first day shall be an holy convocation: ye shall do no servile work therein.

328. *Leviticus 23:36: Working not on the eighth day/Shemini Atzereth (after Hoshana Rabbah)*

Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly: and ye shall do no servile work therein.

329. *Leviticus 23:28: Not to work on Yom Kippur (Day of Atonement)*

And ye shall do no work in that same day: for it is a Day of Atonement, to make an atonement for you before the LORD your God.

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Incest and Other Forbidden Relationships

330. *Leviticus 18:7: No relations with one's mother*

The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

331. *Leviticus 18:8: No relations with the wife of one's father*

The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

332. *Leviticus 18:9: No relations with one's sister*

The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.

333. *Leviticus 18:11: No relations with stepsister*

The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

334. *Leviticus 18:10: No relations with the daughter of one's son*

The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.

335. *Leviticus 18:10: No relations with the daughter of one's daughter*

The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.

336. *Leviticus 18:10: No relations with one's daughter*

The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.

337. *Leviticus 18:17: No relations with a woman and her daughter*

Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

338. *Leviticus 18:17: No relations with a woman and her son's daughter*

Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

339. *Leviticus 18:17: No relations with a woman and her daughter's daughter*

Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

340. *Leviticus 18:12: No relations with the sister of one's father*

Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

341. *Leviticus 18:13: No relations with the sister of one's mother*

Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.

342. *Leviticus 18:14: No relations with the wife of your father's brother*

Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

343. *Leviticus 18:15: No relations with the wife of one's son*

Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.

344. *Leviticus 18:16: No relations with your brother's wife*

Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

345. *Leviticus 18:18: No relations with the sister of one's wife during wife's life*

Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.

346. *Leviticus 18:19: No relations with a menstruating woman*

Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

347. *Leviticus 18:20: No relations with another man's wife*

Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

348. *Leviticus 18:23: Men to not lie with beasts*

Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

349. *Leviticus 18:23: Women not to lie with beasts*

Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

350. *Leviticus 18:22: A man not to lie carnally with another man*

Thou shalt not lie with mankind, as with womankind: it is abomination.

351. *Leviticus 18:7: A man not to lie carnally with his father*

The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

352. *Leviticus 18:14: A man not to lie carnally with his father's brother*

Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

353. *Leviticus 18:6: Not to be intimate with a kinswoman*

None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD.

354. *Deuteronomy 23:2: A mamzer not to have relations with an Israelite*

A bastard shall not enter into the congregation of the LORD: even to his tenth generation shall he not enter into the congregation of the LORD.

355. *Deuteronomy 23:17: No relations (harlotry) with a woman outside marriage*

There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

356. *Deuteronomy 24:4: Remarrying not your divorced wife after she has remarried*

Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

357. *Deuteronomy 25:5: A childless widow to marry none except late husband's brother*

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

358. *Deuteronomy 22:29: Divorcing not a wife that he has to marry after raping her*

Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

359. *Deuteronomy 22:19: Divorcing not a wife after falsely slandering her*

And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

360. *Deuteronomy 23:1: A man unable of procreation (eunuch) not to marry an Israelite*

He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

361. *Leviticus 22:24: Not to castrate a man or beast*

Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

The Monarchy

362. *Deuteronomy 17:15: Not appointing a king who is not of the seed of Israel*

Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

363. *Deuteronomy 17:16: A king not to accumulate an excess number of horses*

But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply

horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

364. *Deuteronomy 17:17: A king not taking many wives*

Neither shall be multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

365. *Deuteronomy 17:17: A king not to amass great personal wealth*

Neither shall be multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

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APPENDIX VI

THE 1,050 COMMANDS IN THE NEW TESTAMENT

According to *Dake's Annotated Reference Bible*:[582]

There are 1,050 Commands in the New Testament for Christians to obey. Due to repetitions, we can classify them under about 800 headings. They cover every phase of man's life in his relationship to God and his fellowmen, now and hereafter. If obeyed, they will bring rich rewards here and forever; if disobeyed, they will bring condemnation and eternal punishment.

Seven "Abstains"—Abstain From:

1. Idols **(Acts 15:20)**
2. Fornication **(Acts 15:20, 29; I Thessalonians 4:2–3)**
3. Strangled Meats **(Acts 15:20)**
4. Eating Blood **(Acts 15:20)**
5. Meats Offered to Idols **(Acts 15:29)**
6. All Appearance of Evil **(I Thessalonians 5:22)**
7. Fleshly Lusts **(I Peter 2:11)**

[582] . Ibid., 544–48.

Seven Things to Avoid:

1. Troublemakers **(Romans 16:17)**
2. Profane and Vain Babblings **(I Timothy 6:20)**
3. False Science **(I Timothy 6:20)**
4. Unlearned Questions **(II Timothy 2:23)**
5. Foolish Questions **(Titus 3:9)**
6. Genealogies **(Titus 3:9)**
7. Arguments about the Law **(Titus 3:9)**

Three "Asks":

1. Ask and Ye Shall Receive **(Matthew 7:7)**
2. Ask No Return of Goods **(Luke 6:30)**
3. Ask Life for Backsliders **(I John 5:16)**

Two Things to Awake to:

1. Awake to Righteousness **(I Corinthians 15:34)**
2. Awake to Life **(Ephesians 5:14)**

Seventy-Four "Be's":

1. Be Exceeding Glad (**Matthew 5:12**)
2. Be Reconciled to a Brother (**Matthew 5:24**)
3. Be Perfect (**Matthew 5:48; II Corinthians 13:11**)
4. Be Wise as Serpents (**Matthew 10:16**)
5. Be Harmless as Doves (**Matthew 10:16**)
6. Be Ready for Christ's Coming (**Matthew 24:44; Luke 12:40**)

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7. Be Content with Your Wages (**Luke 3:14**)

8. Be Merciful as God (**Luke 6:36**)

9. Be Like Faithful Servants (**Luke 12:36**)

10. Be Thankful (**Colossians 3:15**)

11. Be at Peace among Selves (**I Thessalonians 5:13**)

12. Be Patient toward All People (**I Thessalonians 5:14; II Timothy 2:24**)

13. Be No Partaker of Sin (**I Timothy 5:22**)

14. Be Sober and Hope (**I Peter 1:13**)

15. Be Sober and Pray (**I Peter 4:7**)

16. Be Sober, Grave, Temperate, Sound in Faith, Charity, and Patience (Aged Men) (**Titus 2:2**)

17. Be Sober, Love Husbands and Children (Young Women) **(Titus 2:4**)

18. Be Sober Minded (Young Men) (**Titus 2:6**)

19. Be in Behaviour as Becoming to Saints (Aged Women) (**Titus 2:3**)

20. Be Discreet, Chaste, Keepers at Home, Good, Obedient (Young Women) (**Titus 2:5**)

21. Be Ready to Give an Answer of the Hope That Is in You (**I Peter 3:15**)

22. Be of Good Cheer (**John 16:33**)

23. Be Baptized (**Acts 2:38**)

24. Be Converted (**Acts 3:19**)

25. Be Transformed (**Romans 12:2**)

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26. Be Kind of Brotherly Love One to Another (**Romans 12:10; Ephesians 4:32**)

27. Be Fervent in Spirit (**Romans 12:11**)

28. Be Patient in Tribulation (**Romans 12:12**)

29. Be Given to Hospitality (**Romans 12:13**)

30. Be Afraid, If Lawless (**Romans 13:4**)

31. Be No Idolater (**I Corinthians 10:7**)

32. Be Followers of Paul as He Followed Jesus (**I Corinthians 11:1; Philippians 3:17**)

33. Be Followers of God (**Ephesians 5:1**)

34. Be Followers of the Faithful and Patient (**Hebrew 6:12**)

35. Be Not Children in Understanding (**I Corinthians 14:20**)

36. Be Men in Understanding (**I Corinthians 14:20**)

37. Be Steadfast (**I Corinthians 15:58**)

38. Be Unmoveable (**I Corinthians 15:58**)

39. Be Always Abounding in God's Work (**I Corinthians 15:58**)

40. Be Strong in the Lord (**I Corinthians 16:13; Ephesians 6:10; II Timothy 2:1**)

41. Be of Good Comfort (**II Corinthians 13:11**)

42. Be of One Mind (**Romans 12:16; II Corinthians 13:11; Philippians 2:2; I Peter 3:8)**

43. Be Separate from the Unclean (**II Corinthians 6:17**)

44. Be Renewed in Spirit (**Ephesians 4:23**)

45. Be Angry and Sin Not (**Ephesians 4:26**)

46. Be Tender-Hearted One to Another (**Ephesians 4:32**)

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47. Be Filled with the Spirit (**Ephesians 5:18**)

48. Be Likeminded (**Philippians 2:2**)

49. Be One of Accord (**Philippians 2:2**)

50. Be Anxious for Nothing (**Philippians 4:6**)

51. Be an Example to Believers in Word, Conversation, Charity, Spirit, Faith, and Purity (**I Timothy 4:12**)

52. Be a Partaker of Christian Sufferings (**II Timothy 1:8; cp. I Peter 4:1**)

53. Be Gentle to All People (**II Timothy 2:24**)

54. Be Apt to Teach (**II Timothy 2:24**)

55. Be Instant in Season, out of Season (**II Timothy 4:2**)

56. Be Careful to Maintain Good Works (**Titus 3:8, 14; cp. Matthew 5:16**)

57. Be Content with What You Have (**Hebrews 13:5**)

58. Be Doers of the Word (**James 1:22**)

59. Be Afflicted and Mourn (**James 4:9**)

60. Be Patient till Christ Comes (**James 5:7-8**)

61. Be Holy in Conversation (Behaviour) (**I Peter 1:15–16**)

62. Be Pitiful (**I Peter 3:8**)

63. Be Courteous (**I Peter 3:8**)

64. Be Examples of the Flock of God, Not Lord over It (**I Peter 5:3**)

65. Be Subject One to Another (**I Peter 5:5**)

66. Be Clothed with Humility (**I Peter 5:5**)

67. Be Sober (**I Peter 5:8**)

68. Be Vigilant (**I Peter 5:8**)

69. Be Mindful of Prophecies and Commandments (**II Peter 3:2**)

70. Be Diligent to Be Found in Peace (**II Peter 3:14**)

71. Be Diligent to Be without Spot, and Blameless (**II Peter 3:14**)

72. Be Faithful to Death (**Revelation 2:10**)

73. Be Watchful, Strengthen Self (**Revelation 3:2**)

74. Be Zealous and Repent (**Revelation 3:19**)

Thirty "Be Not's":

1. Be Not like the Hypocrites in Prayer (**Matthew 6:5**)

2. Be Not like the Heathen in Prayer (**Matthew 6:8**)

3. Be Not as Hypocrites in Fasting (**Matthew 6:16**)

4. Be Not Called "Rabbi" **(Matthew 23:8)**

5. Be Not Called "Master" **(Matthew 23:9)**

6. Be Not Afraid of Man **(Luke 12:4)**

7. Be Not of Doubtful Mind **(Luke 12:29)**

8. Be Not Many Teachers **(James 3:1)**

9. Be Not Afraid of Terror **(I Peter 3:14)**

10. Be Not Troubled **(I Peter 3:14)**

11. Be Not Ignorant of Time with God **(II Peter 3:8; cp. Isaiah 57:15)**

12. Be Not Deceived: 10 Classes Not to Inherit the Kingdom **(I Corinthians 6:9–10)**

13. Be Not Conformed to World **(Romans 12:2)**

14. Be Not Slothful in Business **(Romans 12:11)**

15. Be Not Conceited **(Romans 12:16)**

16. Be Not Overcome of Evil **(Romans 12:21)**

17. Be Not Mere Servants of Men **(I Corinthians 7:23)**

18. Be Not Children in Understanding **(I Corinthians 14:20)**

19. Be Not Deceived by Evil Companions **(I Corinthians 15:33)**

20. Be Not Unequally Yoked Together with Unbelievers **(II Corinthians 6:14–15)**

21. Be Not Entangled Again with Keeping the Law **(Galatians 5:1) (See "Eighty-Five Old and New Covenant Contrasts")**

22. Be Not Deceived: Man Will Reap What He Sows (**Galatians 6:7–8)**

23. Be Not Partakers with Sinners **(Ephesians 5:7)**

24. Be Not Unwise about God's Will **(Ephesians 5:17)**

25. Be Not Drunk with Wine **(Ephesians 5:18)**

26. Be Not Weary in Well Doing **(II Thessalonians 3:13)**

27. Be Not Ashamed of God **(II Timothy 1:8)**

28. Be Not Slothful **(Hebrews 6:12)**

29. Be Not Forgetful of Strangers **(Hebrews 13:2)**

30. Be Not Carried about with Different Strange Doctrines **(Hebrews 13:9)**

<u>Fourteen "Beware's":</u>

1. Beware of False Prophets **(Matthew 7:15)**

2. Beware of People **(Matthew 10:17)**

3. Beware of Leaven (Doctrine) of the Pharisees **(Matthew 16:6–12)**
4. Beware of Leaven (Doctrine) of Herod **(Mark 8:15)**
5. Beware of Hypocrisy **(Luke 12:1)**
6. Beware of Covetousness **(Luke 12:15)**
7. Beware of Scribes **(Mark 12:38; Luke 20:46)**
8. Beware of Lest You Despise God and Perish **(Acts 13:40–41)**
9. Beware of Dogs (False Teachers) **(Philippians 3:2; Isaiah 56:10)**
10. Beware of Evil Workers **(Philippians 3:2)**
11. Beware of the Concision (Jews) **(Philippians 3:2)**
12. Beware of Being Spoiled through Philosophy **(Colossians 2:8)**
13. Beware of Being Spoiled through Vain Deceit **(Colossians 2:8)**
14. Beware of Backsliding **(II Peter 3:17)**

Four Things to Believe:

1. The Gospel **(Mark 1:15)**
2. God's Existence **(Hebrews 11:6)**
3. On Jesus Christ **(I John 3:23)**
4. God Rewards Diligent Seeking **(Hebrews 11:6)**

One Thing Not to Believe:

1. Believe Not Every Spirit **(I John 4:1)**

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Two Classes to Bless:

1. Those Who Curse You **(Matthew 5:44; Luke 6:28)**
2. Persecutors **(Romans 12:14)**

Three Things to Cast out or Away:

1. The Beam out of Own Eyes **(Matthew 7:5; Luke 6:42)**
2. Devils **(Matthew 10:8)**
3. All Your Cares upon God **(I Peter 5:7)**

Two Classes to Comfort:

1. One Another—Fellow Christians **(I Thessalonians 4:18; 5:11)**
2. The Feeble-Minded **(I Thessalonians 5:14)**

Six Classes to Honour:

1. Fathers **(Matthew 19:19; Mark 10:19; Luke 18:20; Ephesians 6:2)**
2. Mothers **(Matthew 19:19; Mark 10:19; Luke 18:20; Ephesians 6:2)**
3. Others **(Romans 12:10)**
4. Widows Indeed **(I Timothy 5:3)**
5. All People **(I Peter 2:17)**
6. Kings—Rulers **(I Peter 2:17)**

Five Things to Charge:

1. Men to Be Blameless **(I Timothy 5:7)**
2. The Rich to Be Humble **(I Timothy 6:17)**
3. The Rich to Trust in God **(I Timothy 6:17)**

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4. The Rich to Do Good Works **(I Timothy 6:18)**
5. The Rich to Lay Hold on Eternal Life **(I Timothy 6:19)**

Five Things to Consider:

1. The Ravens **(Luke 12:24)**
2. The Lilies **(Luke 12:27–28)**
3. Truth **(II Timothy 2:7)**
4. That You Are Capable of Falling **(Galatians 6:1)**
5. Jesus Christ **(Hebrews 3:1; 12:3)**

Three Things to Continue In:

1. Love **(John 15:9)**
2. Prayer **(Romans 12:12; Colossians 4:2)**
3. Truth **(II Timothy 3:14)**

Two Things to Covet:

1. The Best Gifts **(I Corinthians 12:31)**
2. To Prophesy **(I Corinthians 14:39);** Cp. Things Not to Covet **(Exodus 20:17; Deuteronomy 5:21)**

One Thing Not to Cast Away:

1. Your Confidence in God **(Hebrews 10:35)**

Two Things to Endure:

1. Hardness **(II Timothy 2:3)**
2. Sufferings **(II Timothy 4:5)**

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Whom to Fear:

God (Matthew 10:28; Luke 12:5; I Peter 2:17; Revelation 14:7)

Three Things Not to Fear:

1. Man **(Matthew 10:28; Luke 12:5)**
2. Persecutors **(Matthew 10:26)**
3. No Lack of Provision **(Matthew 10:31; Mark 6:8–9; Luke 12:7)**

Five Things to Feed:

1. Enemies **(Romans 12:20)**
2. Lambs **(John 21:15)**
3. Sheep **(John 21:16-17)**
4. Flock of God **(I Peter 5:2)**
5. The Church **(Acts 20:28)**

Four Things to Flee From:

1. Fornication **(I Corinthians 6:18)**
2. Idolatry **(I Corinthians 10:14)**
3. Hurtful Lusts **(I Timothy 6:9-11)**
4. Youthful Lusts **(II Timothy 2:22)**

Ten "Do's":

1. Do Good to Them That Hate You **(Matthew 5:44; Luke 6:27)**
2. Do to Others What You Expect of Them **(Matthew 7:12; Luke 6:31)**

3. Do Violence to No Man **(Luke 3:14)**

4. Do Good **(Luke 6:35; Romans 13:3)**

5. Do This (Put God First) and Live **(Luke 10:28)**

6. Do All to God's Glory **(I Corinthians 10:31; Colossians 3:17, 23)**

7. Do All Things without Murmuring and Disputing **(Philippians 2:14)**

8. Do Those Things, Which Were Seen and Heard in Me (Paul) **(Philippians 4:9)**

9. Do Your Own Business **(I Thessalonians 4:11)**

10. Do the Work of an Evangelist **(II Timothy 4:5)**

Ten "Do Not's":

1. Do Not Alms before People **(Matthew 6:1)**

2. Do Not Sound Trumpet before You When Giving Alms **(Matthew 6:2)**

3. Do Not Do the Works of the Pharisees **(Matthew 23:3–33)**

4. Do Not Love in Word Only **(I John 3:18)**

5. Do Not Give Heed to Fables **(I Timothy 1:4)**

6. Do Not Give Heed to Genealogies **(I Timothy 1:4)**

7. Do Not Err **(James 1:16)**

8. Do Not Commit Adultery **(James 2:11)**

9. Do Not Commit Murder **(James 2:11)**

10. Do Not Fashion Self according to Former Lusts **(I Peter 1:14)**

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Ten Things to Follow:

1. Jesus Christ **(Matthew 4:19; 8:22; 16:24; Mark 8:34; 10:21; Luke 9:23; John 21:19)**
2. Love **(I Corinthians 14:1; I Timothy 6:11; II Timothy 2:22)**
3. Good **(I Thessalonians 5:15; III John 11)**
4. Righteousness **(I Timothy 6:11; II Timothy 2:22)**
5. Godliness **(I Timothy 6:11)**
6. Faith **(I Timothy 6:11; II Timothy 2:22)**
7. Patience **(I Timothy 6:11)**
8. Meekness **(I Timothy 6:11)**
9. Peace **(II Timothy 2:22; Hebrews 12:14)**
10. Holiness **(Hebrews 12:14)**

Seven Things about Giving:

1. **Commanded to Give (Luke 6:38)**
2. **Whom to Give To:**
   a. Him That Asks **(Matthew 5:42; Luke 6:30)**
   b. Needy Saints **(Romans 12:13)**
   c. God **(Colossians 3:17; Revelation 14:7)**
3. **Whom Not to Give To:**
   a. Give Not Holy Things to Rebels **(Matthew 7:6)**
   b. Give No Place to Satan **(Ephesians 4:27)**
4. **What to Give:**
   a. Holy Things **(Matthew 7:6; 10:8)**
   b. Give Thanks **(Ephesians 5:20; Philippians 4:6; Colossians 3:17; I Thessalonians 5:18)**

c. Give Time to Reading, Exhortation, Doctrine **(I Timothy 4:13)**
d. Give Self Wholly **(I Timothy 4:15)**
e. Give Glory to God **(Revelation 14:7)**

5. **What Not to Give:**

a. Give No Offence **(I Corinthians 10:32)**
b. Give No Heed of Fables and Commandments of Human Beings **(Titus 1:14)**

6. **How to Give:**

a. Freely **(Matthew 10:8; II Corinthians 9:6)**
b. Good Measure **(Luke 6:38)**
c. As God Has Prospered **(I Corinthians 16:2)**
d. Willingly **(II Corinthians 8:12)**
e. With Purpose **(II Corinthians 9:7)**
f. Cheerfully **(II Corinthians 9:7)**

7. **Blessings Promised for Giving:**

a. Returns on the Basis of Giving **(Luke 6:38; II Corinthians 9:6)**
b. Reward **(Matthew 10:42)**
c. All Grace Abounding **(II Corinthians 9:8)**
d. All Sufficiency **(II Corinthians 9:8)**
e. Eternal Righteousness **(II Corinthians 9:9)**
f. Increased Fruits **(II Corinthians 9:10)**
g. Enrichment in All Things **(II Corinthians 9:11)**

<u>Six Things to Lay Aside:</u>

1. Wickedness **(James 1:21)**

2. All Malice **(I Peter 2:1)**

3. All Guile **(I Peter 2:1)**

4. All Hypocrisies **(I Peter 2:1)**

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5. All Envies **(I Peter 2:1)**

6. All Evil Speakings **(I Peter 2:1)**

Seven Things to Keep:

1. Keep Commandments **(Matthew 19:17; John 14:15)**

2. Keep No Company with the 6 Classes of Professed Christians of **I Corinthians 5:11**

3. Keep Yourself Pure **(I Timothy 5:22)**

4. Keep the Gospel Commandments until Jesus Christ Comes **(I Timothy 6:14)**

5. Keep the Good Entrusted You **(II Timothy 1:14)**

6. Keep Yourself from Idols **(I John 5:21)**

7. Keep Yourself in God's Love **(Jude 21)**

Five "Go's":

1. Go Two Miles **(Matthew 5:41)**

2. Go Teach **(Matthew 28:19–20)**

3. Go Preach **(Mark 16:15)**

4. Go Not from House to House **(Luke 10:7)**

5. Go and Do Likewise **(Luke 10:37)**

Seven "Have's":

1. Have Faith **(Mark 11:22; Romans 14:22–23)**

2. Have No Fellowship with Darkness **(Ephesians 5:11)**

3. Have No Respect of Persons **(I Timothy 5:21; James 2:1–10)**

4. Have Honest Conversation **(I Peter 2:12)**

5. Have Compassion **(I Peter 3:8; Jude 22)**
6. Have a Good Conscience **(I Peter 3:16)**
7. Have Fervent Love **(I Peter 4:8)**

Fourteen "Hold's":

1. Hold Forth Word of Life **(Philippians 2:16)**
2. Hold Fast to the Good **(I Thessalonians 5:21)**
3. Hold Christian Traditions **(I Timothy 1:19, 3:9)**
4. Hold Faith **(I Timothy 1:19)**
5. Hold a Good Conscience **(I Timothy 1:19)**
6. Hold Fast Sound Doctrine **(II Timothy 1:13)**
7. Hold Fast till Jesus Christ Comes **(Revelation 2:25)**
8. Hold Fast What You Have **(Revelation 3:11)**
9. Hold Your Crown **(Revelation 3:11)**
10. Hold Reputation of Ministers **(Philippians 2:29)**
11. Hold Eternal Life **(I Timothy 6:12, 19)**
12. Hold Hope **(Hebrews 6:18)**
13. Hold Confidence **(Hebrews 3:6, 14)**
14. Hold What Is Heard and Received **(Revelation 3:3)**

One Hundred "Let's":

1. Let Your Light Shine **(Matthew 5:16; Luke 12:35)**
2. Let Your Conversation Be Yea, Nay **(Matthew 5:37; James 5:12)**
3. Let Your Enemy Have Your Cloak **(Matthew 5:40; Luke 6:29)**

4. Let Blind Leaders Alone **(Matthew 15:14)**

5. Let Everyone Deny Themselves **(Matthew 16:24; Mark 8:34; Luke 9:23)**

6. Let Him Take up His Cross **(Matthew 16:24; Mark 8:34; 10:21; Luke 9:23)**

7. Let Him Hear **(Mark 4:23; Luke 14:35)**

8. Let Him Share with the Needy **(Luke 3:11)**

9. Let Your Loins Be Girded **(Luke 12:35)**

10. Let Everyone Take Your Purse and Script **(Luke 22:36)**

11. Let Him Sell His Garment, and Buy a Sword **(Luke 22:36)**

12. Let Your Love Be Genuine **(Roman 12:9)**

13. Let Everyone Obey the Civil Laws **(Romans 13:1)**

14. Let Everyone Choose His Own Sabbath Day **(Roman 14:5–7; Colossians 2:14–17)**

15. Let Everyone Take Heed How He Builds upon Jesus Christ **(I Corinthians 3:10)**

16. Let No Man Deceive Himself **(I Corinthians 3:18)**

17. Let Every Man Have His Own Wife **(I Corinthians 7:2)**

18. Let Every Woman Have Her Own Husband **(I Corinthians 7:2)**

19. Let Spouses Satisfy Each Other in Sexual Relations **(I Corinthians 7:4–5)**

20. Let Them Who Cannot Restrain Marry **(I Corinthians 7:9)**

21. Let Husbands and Wives Remain Unmarried If They Separate, or Be Reconciled **(I Corinthians 7:11)**

22. Let the Unbelieving Ones Depart Who Refuse to Remain **(I Corinthians 7:15)**

23. Let Every Man Abide in His Calling **(I Corinthians 7:17–24)**

24. Let No One Seek to Erase Circumcision **(I Corinthians 7:18)**

25. Let No One Be Circumcised (as a Religious Rite) **(I Corinthians 7:18)**

26. Let a Father Give His Daughter in Marriage If She Desires It **(I Corinthians 7:36– 38)**

27. Let Him Who Thinks He Stands Take Heed Lest He Fall **(I Corinthians 10:12)**

28. Let No Man Seek Wealth Selfishly **(I Corinthians 10:24)**

29. Let the Woman Cut Her Hair If Her Head Is Uncovered **(I Corinthians 11:6)**

30. Let the Woman Wear a Covering If Cutting and Shaving the Hair Be a Shame **(I Corinthians 11:6)**

31. Let Everyone Examine Self When Taking the Lord's Supper **(I Corinthians 11:28)**

32. Let the Hungry Eat at Home, Not at the Lord's Supper **(I Corinthians 11:34)**

33. Let the Speaker in Tongues Pray for the Interpretation **(I Corinthians 14:13)**

34. Let All Things Be Done to Edifying **(I Corinthians 14:26)**

35. Let No More Than 3 Messages in Tongues Be Given in One Service **(I Corinthians 14:27)**

36. Let One Interpret **(I Corinthians 14:27)**

37. Let the Mind of Christ Be in You **(Philippians 2:5)**

38. Let Your Moderation Be Known **(Philippians 4:5)**

39. Let Your Requests Be Known to God **(Philippians 4:6)**

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40. Let No One Judge You with Regard to Meats, Drinks, Holy Days, New Moons, and Sabbath Days **(Colossians 2:14–17; Romans 14:5–7)**

41. Let No One Rob You of Your Reward by Some Vain Religion **(Colossians 2:18)**

42. Let Peace Rule the Heart **(Colossians 3:15)**

43. Let the Word Dwell in You **(Colossians 3:16)**

44. Let Speech Be with Grace **(Colossians 4:6)**

45. Let No One Deceive You about the Day of Christ Being at Hand **(II Thessalonians 2:3)**

46. Let No Man Despise Youth **(I Timothy 4:12)**

47. Let the Speaker in Tongues Keep Silent in Church Speaking to Himself and God if No Interpreter Present **(I Corinthians 14:28)**

48. Let the Prophets Speak Two or Three Messages and Let Others Judge **(I Corinthians 14:29)**

49. Let Times Be Shared in Revelation **(I Corinthians 14:30)**

50. Let Women Learn Quietly in Church or at Home **(I Corinthians 14:34–35; I Timothy 2:11)**

51. Let Everyone Acknowledge Regulation of Spiritual Gifts to Be Commandments of God **(I Corinthians 14:37)**

52. Let Rebels to Truth Remain Ignorant **(I Corinthians 14:38)**

53. Let All Things Be Done in Decent Order **(I Corinthians 16:2)**

54. Let Everyone Give as God Prospers **(I Corinthians 16:2)**

55. Let All Things Be Done in Love **(I Corinthians 16:14)**

56. Let Everyone Give Cheerfully **(II Corinthians 9:7)**

57. Let Rebels to Truth Be Accursed **(I Corinthians 16:22; Galatians 1:8–9)**

58. Let Everyone Prove Their Own Work **(Galatians 6:4)**

59. Let Those Taught Support the Teacher **(Galatians 6:6)**

60. Let the Thief Steal No More **(Ephesians 4:28)**

61. Let the Thief Labour Instead of Stealing to Have to Give to Others **(Ephesians 4:28)**

62. Let No Corrupt Conversation Come from Your Mouth **(Ephesians 4:29)**

63. Let Bitterness, Wrath, Anger, Clamour, Evil Speaking, and Malice Be Put Away **(Ephesians 4:31)**

64. Let No Man Deceive You with Vain Words **(Ephesians 5:6)**

65. Let the Wives Be Subject to Their Husbands **(Ephesians 5:22, 24; Colossians 3:18; I Peter 3:1–6)**

66. Let the Husbands Love Their Wives **(Ephesians 5:25, 28, 33; Colossians 3:19; I Peter 3:7)**

67. Let the Wives Reverence Their Husbands **(Ephesians 5:33)**

68. Let Your Conversation (Behavior) Be Becoming of the Gospel **(Philippians 1:27)**

69. Let Nothing Be Done through Strife or Vain Glory **(Philippians 2:3)**

70. Let Each Esteem Other Better Than Himself **(Philippians 2:3)**

71. Let Worthy Elders Be Doubly Honoured (Paid) **(I Timothy 5:17)**

72. Let Servants Honour Masters **(I Timothy 6:1)**

73. Let Masters Respect Servants **(I Timothy 6:2)**

74. Let Every Christian Depart from Iniquity **(II Timothy 2:19)**

75. Let No Man Despise You **(Titus 2:15)**

76. Let Brotherly Love Continue **(Hebrews 13:1)**

77. Let Conversation Be without Covetousness **(Hebrews 13:5)**

78. Let Patience Work Perfectly **(James 1:4)**

79. Let One Who Lacks, Ask for Wisdom **(James 1:5)**

80. Let Him Ask in Faith (**James 1:6)**

81. Let the Exalted Rejoice **(James 1:9)**

82. Let the Humble Rejoice **(James 1:10)**

83. Let No Man Lay Temptation to God **(James 1:13)**

84. Let Everyone Be Swift to Hear, Slow to Speak, Slow to Wrath **(James 1:19)**

85. Let the Wise Demonstrate Wisdom and Knowledge **(James 3:13)**

86. Let the Light-Hearted Sinners Become Remorseful **(James 4:9)**

87. Let the Afflicted Pray **(James 5:13)**

88. Let the Merry Sing Psalm **(James 5:13)**

89. Let the Sick Call Elders **(James 5:14)**

90. Let Elders Pray for Sick, Anointing with Oil **(James 5:14–15; cp. Mark 6:13)**

91. Let Adorning Be More Inward Than Outward **(I Peter 3:3–4; I Timothy 2:9–10)**

92. Let Everyone Refrain Tongue from Evil, and Lips from Guile **(I Peter 3:10)**

93. Let Everyone Shun Evil, Do Good, Seek Peace and Pursue It **(I Peter 3:11)**

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94. Let Ministers Speak for God **(I Peter 4:11)**

95. Let No One Suffer as a Murderer, Thief, Evildoer, or Busybody **(I Peter 4:15)**

96. Let No One Be Ashamed to Suffer as a Christian, but Be Thankful **(I Peter 4:16)**

97. Let Christian Sufferers Commit Their Souls to God **(I Peter 4:19)**

98. Let Eternal Life Abide in You **(I John 2:24–25)**

99. Let No Man Deceive You about Being Righteous **(I John 3:7)**

100. Let Him That Hath an Ear, Hear **(Revelation 2:7, 11, 17, 29; 3:6, 13, 22)**

Twelve "Let Not's":

1. Let Not Your Left Hand Know What the Right Hand Does **(Matthew 6:3)**

2. Let Not Man Sever Those Who Are Married **(Matthew 19:6)**

3. Let Not Good Be Evil Spoken of **(Romans 14:16)**

4. Let Not Sin Reign in the Body **(Romans 6:12)**

5. Let Not Him That Eateth Despise Him That Does Not **(Romans 14:3)**

6. Let Not Him That Eateth Not Judge Him That Does **(Romans 14:3)**

7. Let Not the Wife Depart from Her Husband **(I Corinthians 7:10)**

8. Let Not the Husband Put Away His Wife **(I Corinthians 7:11)**

9. Let Not the Christian Put Away the Unsaved Companion Who Wishes to Remain **(I Corinthians 7:12–13)**

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10. Let Not the Sun Go Down on Wrath **(Ephesians 4:26)**

11. Let Not Fornication, Uncleanness, Covetousness, Filthiness, Foolish Talking, and Jesting Be Mentioned among You as Becometh Saints **(Ephesians 5:3–4)**

12. Let Not Unworthy Widows Be Supported by the Church **(I Timothy 5:9–16)**

Forty-Two "Let Us's":

1. Let Us Walk Honestly **(Romans 13:12)**

2. Let Us Cast off Works of Darkness **(Romans 13:12)**

3. Let Us Put on the Armour of Light **(Romans 13:12)**

4. Let Us Follow Things of Peace **(Romans 14:9)**

5. Let Us Follow Things That Edify **(Romans 14:19)**

6. Let Us Please Neighbour for Good **(Romans 15:2–3)**

7. Let Us Be Sincere **(I Corinthians 5:8)**

8. Let Us Not Commit Fornication **(I Corinthians 10:2–3)**

9. Let Us Not Tempt Christ **(I Corinthians 10:9)**

10. Let Us Not Murmur **(I Corinthians 10:10)**

11. Let Us Cleanse Ourselves from the Filthiness of Body and Spirit **(II Corinthians 7:1)**

12. Let Us Perfect Holiness **(II Corinthians 7:1)**

13. Let Us Walk in the Spirit **(Galatians 5:25)**

14. Let Us Not Desire Vain Glory **(Galatians 5:26)**

15. Let Us Not Provoke One Another **(Galatians 5:26)**

16. Let Us Not Envy One Another **(Galatians 5:26)**

17. Let Us Not Be Weary in Well Doing **(Galatians 6:9)**

18. Let Us Do Good to All People **(Galatians 6:10)**

19. Let Us Do Good Especially to Fellow Christians **(Galatians 6:10)**

20. Let Us Who Are Mature Press Forward toward the Mark **(Philippians 3:14–15)**

21. Let Us Walk by the Same Rule **(Philippians 3:16)**

22. Let Us Mind the Same Thing **(Philippians 3:16)**

23. Let Us Not Sleep Spiritually **(I Thessalonians 5:6)**

24. Let Us Watch and Be Sober **(I Thessalonians 5:6, 8)**

25. Let Us Be Content with Food and Raiment **(I Timothy 6:8)**

26. Let Us Fear Losing the Soul **(Hebrews 4:1–2)**

27. Let Us Labour to Be Saved **(Hebrews 4:11)**

28. Let Us Hold Fast Our Profession **(Hebrews 10:23)**

29. Let Us Come Boldly to the Throne of Grace **(Hebrews 4:16; 10:19–23)**

30. Let Us Go on to Perfection **(Hebrews 6:1)**

31. Let Us Draw Near to God **(Hebrews 10:22)**

32. Let Us Provoke to Love and Good Works **(Hebrews 10:24)**

33. Let Us Not Forsake Assembling Together in Worship **(Hebrews 10:25)**

34. Let Us Exhort One Another **(Hebrews 10:25)**

35. Let Us Lay Aside Every Weight **(Hebrews 12:1)**

36. Let Us Lay Aside Besetting Sin **(Hebrews 12:1)**

37. Let Us Run Race with Patience **(Hebrews 12:1)**

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38. Let Us Look to Jesus **(Hebrews 12:2)**

39. Let Us Have Grace to Serve God **(Hebrews 12:28)**

40. Let Us Bear Christ's Reproach **(Hebrews 13:13)**

41. Let Us Offer Our Sacrifice of Praise to God Continually **(Hebrews 13:15)**

42. Let Us Love One Another **(I John 4:7, 11)**

Eight "Let Us Not's":

1. Let Us Not Walk in Rioting **(Romans 13:13)**
2. Let Us Not Walk in Drunkenness **(Romans 13:13)**
3. Let Us Not Walk in Chambering **(Romans 13:13)**
4. Let Us Not Walk in Wantonness **(Romans 13:13)**
5. Let Us Not Walk in Strife **(Romans 13:13)**
6. Let Us Not Walk in Envying **(Romans 13:13)**
7. Let Us Not Judge One Another in Doubtful Things **(Romans 14:13)**
8. Let Us Not Cause Others to Stumble **(Romans 14:13)**

Three Ways to Live:

1. Live Peacefully **(Romans 12:18; II Corinthians 13:11)**
2. Live Free from Anxiety and Undue Care **(I Corinthians 7:28–35)**
3. Live No Longer in Lusts of Sin **(I Peter 4:2)**

Four Commands to "Love":

1. Love Your Enemies **(Matthew 5:44; Luke 6:27, 35)**

2. Love Your Fellow Christians **(John 13:34; 15:12, 17; Galatians 5:14; I Peter 2:17; I John 3:23: II John 5)**

3. Love Your Brotherhood **(I Peter 2:17)**

4. Love Your Brother **(I John 4:21)**

Two Things Not To Love:

1. The World **(I John 2:15)**

2. Things in the World **(I John 2:15)**

Three Ways to Love:

1. Fervently **(I Peter 2:22)**

2. With a Pure Heart **(I Peter 2:22)**

3. As Brethren **(I Peter 3:8)**

One Person to Pray to:

Pray to Thy Father **(Matthew 6:6, 9; John 16:23–26)**

Three Things to Pray For:

1. Your Persecutors **(Matthew 5:44; Luke 6:28)**

2. For Labourers **(Matthew 9:38; Luke 10:2)**

3. For One Another **(James 5:16)**

Two Ways Not To Pray:

1. Use Not Vain Repetitions like the Heathen **(Matthew 6:7)**

2. Do Not Pray as Hypocrites **(Matthew 6:5)**

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Three Ways to Pray:

1. After This Manner, Pray **(Matthew 6:9–13)**
2. Ask, Seek, Knock **(Matthew 7:7–11)**
3. Pray in the Spirit **(Jude 20)**

Four Things to Prove:

1. Prove Yourself **(II Corinthians 13:5)**
2. Prove What Is Acceptable to God **(Ephesians 5:10)**
3. Prove All Things **(I Thessalonians 5:21)**
4. Prove Accusations against Elders **(I Timothy 5:19)**

Two Commands to Rejoice:

1. Rejoice **(Matthew 5:12; Romans 15:10)**
2. Rejoice Evermore **(I Thessalonians 5:16)**

Eight "Put Away's":

1. Put Away Wicked People from the Congregation **(I Corinthians 5:13)**
2. Put Away Lying **(Ephesians 4:25)**
3. Put Away All Bitterness **(Ephesians 4:31)**
4. Put Away Wrath **(Ephesians 4:31)**
5. Put Away Anger **(Ephesians 4:31)**
6. Put Away Clamour (**Ephesians 4:31)**
7. Put Away Evil Speaking **(Ephesians 4:31)**
8. Put Away All Malice **(Ephesians 4:31)**

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Six "Put Off's":

1. Put off the Old Man **(Ephesians 4:22; Colossians 3:9)**
2. Put off Anger **(Colossians 3:8)**
3. Put off Wrath **(Colossians 3:8)**
4. Put off Malice **(Colossians 3:8)**
5. Put off Blasphemy **(Colossians 3:8)**
6. Put off Filthy Conversation **(Colossians 3:8)**

Twelve "Put On's":

1. Put on Christ **(Romans 13:4)**
2. Put on the Armour of Light **(Romans 13:12)**
3. Put on the New Man **(Ephesians 4:24; Colossians 3:10)**
4. Put on the Whole Armour of God **(Ephesians 6:11, 13)**
5. Put on the Bowels of Mercy **(Colossians 3:12)**
6. Put on Kindness **(Colossians 3:12)**
7. Put on Humility **(Colossians 3:12)**
8. Put on Meekness **(Colossians 3:12)**
9. Put on Longsuffering **(Colossians 3:13)**
10. Put on Love **(Colossians 3:14)**
11. Put on the Breastplate of Faith and Love **(I Thessalonians 5:8)**
12. Put on the Hope of Salvation **(I Thessalonians 5:8)**

One Class Not to Rebuke:

Elders **(I Timothy 5:1)**

Three Things to Rebuke:

1. Certain Sinners **(I Timothy 5:20)**
2. Rebels **(Titus 1:13)**
3. Works of Darkness **(Ephesians 5:11)**

Two Ways to Rebuke:

1. With All Authority **(Titus 2:15)**
2. With All Longsuffering **(II Timothy 4:2)**

Four Things to Rejoice In:

1. Hope **(Romans 12:12)**
2. Blessings of Others **(Romans 12:15)**
3. The Lord **(Philippians 3:1; 4:4)**
4. Suffering for Christ **(I Peter 4:13)**

Five Things to Remember:

1. What You Are Saved From **(Ephesians 2:11–12)**
2. Those Who Suffer **(Hebrews 13:3)**
3. Those Who Lead You **(Hebrews 13:7)**
4. Truth **(Jude 17–18; Revelation 3:3)**
5. Backsliding, and Repent **(Revelation 2:5)**

Four Things to Seek:

1. God's Kingdom First **(Matthew 6:33; Luke 12:31)**
2. God in Prayer **(Matthew 7:7)**
3. To Edify the Church **(I Corinthians 14:12)**

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4. Things Above **(Colossians 3:1)**

<u>One Command to Stand Fast:</u>

Stand Fast, and Hold Christian Traditions **(II Thessalonians 2:15)**

<u>Three Things to Stand Fast With:</u>

1. Loins Girt About with Truth
2. Breastplate of Righteousness
3. Feet Shod with the Preparation of the Gospel of Peace **(Ephesians 6:14–15)**

<u>Five Things to Stand In:</u>

1. Faith **(I Corinthians 16:13)**
2. Liberty **(Galatians 5:1)**
3. One Spirit **(Philippians 1:27)**
4. One Mind **(Philippians 1:27)**
5. The Lord **(Philippians 4:1)**

<u>Eight Things to Think On:</u>

1. Things about Your True Self **(Romans 12:3; I Corinthians 3:18)**
2. Things True
3. Things Honest
4. Things Just
5. Things Pure
6. Things Lovely
7. Things of Good Report

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8. Things of Virtue **(Philippians 4:8)**

One Way to Think:

Think Soberly **(Romans 12:3)**

Five Commands to "Submit":

1. Submit One to Another **(Ephesians 5:21)**
2. Submit to God **(James 4:7)**
3. Submit to Every Ordinance of Man **(I Peter 2:13–14; Romans 13:1–8)**
4. Younger Ones Are to Submit to Their Elders **(I Peter 5:5)**
5. Wives Must Submit to Their Husbands **(Ephesians 5:22; Colossians 3:18; I Peter 3:1–6)**

Twelve "Take's":

1. Take No Anxious Thought for Necessities of Life **(Matthew 6:25, 31; Luke 12:22– 30)**
2. Take No Anxious Thought of Tomorrow **(Matthew 6:34)**
3. Take No Anxious Thought of Defense (**Matthew 10:19; Mark 13:9–11; Luke 12:11–12; 21:14)**
4. Take My Yoke upon You **(Matthew 11:29)**
5. Take Advantage of Freedom **(I Corinthians 7:21)**
6. Take the Lord's Supper in Remembrance of Christ **(I Corinthians 11:24–26)**
7. Take the Shield of Faith **(Ephesians 6:16)**
8. Take the Helmet of Salvation **(Ephesians 6:17)**
9. Take the Sword of the Spirit **(Ephesians 6:17)**

10. Take Oversight of the Flock Willingly **(I Peter 5:2)**

11. Take Oversight of the Flock without Thought of Personal Gain **(I Peter 5:2)**

12. Take a Humble Seat **(Luke 14:8)**

Eighteen "Take Heed's":

1. Take Heed That You Do Not Alms to Be Seen by People **(Matthew 6:1)**

2. Take Heed Not to Despise Little Ones **(Matthew 18:10)**

3. Take Heed Not to Be Deceived **(Matthew 24:4; Mark 13:5; Luke 21:8)**

4. Take Heed What You Hear **(Mark 4:24)**

5. Take Heed How You Hear **(Luke 8:18)**

6. Take Heed to Walk in the Light **(Luke 11:35)**

7. Take Heed to Rebuke and Forgive **(Luke 17:3)**

8. Take Heed Not to Get Drunk **(Luke 21:34)**

9. Take Heed Not to Surfeit **(Luke 21:34)**

10. Take Heed Not to Be Overcome with Cares **(Luke 21:34)**

11. Take Heed to Yourselves **(Matthew 13:9; Luke 17:3; 21:34; Acts 20:28)**

12. Take Heed to the Flock of God **(Acts 20:28)**

13. Take Heed Lest You Misuse Your Liberty **(I Corinthians 8:9)**

14. Take Heed Lest You Fall **(I Corinthians 10:12; Romans 11:21)**

15. Take Heed to Your Ministry **(Colossians 4:17)**

16. Take Heed That You Destroy Not One Another **(Galatians 5:15)**

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17. Take Heed to Yourself and Your Doctrine **(I Timothy 4:16)**

18. Take Heed Not to Backslide **(Hebrews 3:12)**

Two Ways Not to Walk:

1. As Sinners **(Ephesians 4:17)**

2. As Fools **(Ephesians 5:15)**

Four "Thou Shalt's":

1. Thou Shalt Worship God Only **(Matthew 4:10; Luke 4:8)**

2. Thou Shalt Serve God Only **(Matthew 4:10; Luke 4:8)**

3. Thou Shalt Love Neighbours as Yourself **(Matthew 5:43; 19:19; 22:39; Mark 12:31; Luke 10:27; Romans 13:9; Galatians 5:14)**

4. Thou Shalt Love God Wholeheartedly **(Matthew 22:37; Mark 12:30; Luke 10:27)**

Eight "Thou Shalt Not's":

1. Thou Shalt Not Tempt the Lord **(Matthew 4:7; Luke 4:12)**

2. Thou Shalt Not Murder **(Matthew 5:21; 19:18; Mark 10:19; Luke 18:20; Romans 13:9)**

3. Thou Shalt Not Commit Adultery **(Matthew 5:27-28; 19:18; Luke 18:20; Romans 13:9)**

4. Thou Shalt Not Pray to Be Seen by People **(Matthew 6:5)**

5. Thou Shalt Not Steal **(Matthew 19:18; Mark 10:19; Luke 18:20; Romans 13:9)**

6. Thou Shalt Not Bear False Witness **(Matthew 19:18; Mark 10:19; Luke 18:20; Romans 13:9)**

7. Thou Shalt Not Covet **(Romans 13:9)**

8. Thou Shalt Not Muzzle the Ox Treading Corn **(I Corinthians 9:9; I Timothy 5:18)**

Seven Things to Walk In:

1. The Spirit **(Galatians 5:16)**
2. Love **(Ephesians 5:2)**
3. The Light **(Ephesians 5:8–9; I John 1:7)**
4. Watchfulness **(Ephesians 6:18)**
5. Christ **(Colossians 2:6-7; II Corinthians 5:17)**
6. Wisdom **(Colossians 4:5)**
7. Honesty **(I Thessalonians 4:12)**

200 Miscellaneous Commands:

1. A Bishop Must Be (See characteristics of **I Timothy 3:2–7; Titus 1:6–9)**
2. Abhor What Is Evil **(Romans 12:9)**
3. Abide in Christ **(John 15:4)**
4. Abide with Worthy Ones **(Matthew 10:11–13; Mark 6:10; Luke 9:4; 10:5–8)**
5. Accuse None Falsely **(Luke 3:14)**
6. Add to Christian Graces **(II Peter 1:5–7)**
7. Admit Your Own Unprofitableness **(Luke 17:10)**
8. Admonish One Another **(Colossians 3:16)**
9. Admonish the Unruly **(II Thessalonians 3:15)**
10. Agree with Your Adversary **((Matthew 5:25)**

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11. Allow No Liberty to Ensnare You to Commit Sin **(I Corinthians 10:25–30)**
12. Allow No Lust of Evil in Your Body **(I Thessalonians 4:5)**
13. Allow No Cursing and Blessing from the Same Mouth **(James 3:10)**
14. Anoint Your Head and Wash Face When Fasting **(Matthew 6:17)**
15. Arm Yourself with a Mind to Suffer for Christ **(I Peter 4:1)**
16. Avenge Not Yourself **(Roman 12:19)**
17. Awake from Death to Light **(Ephesians 5:14)**
18. Bear One Another's Burdens **(Galatians 6:2)**
19. Behave Like Men **(I Corinthians 16:13)**
20. Bid No False Teacher "Godspeed" **(II John 1:10–11)**
21. Bring Proof of Your Repentance **(Matthew 3:8; Luke 3:8)**
22. Bring Your Children up in the Lord **(Ephesians 6:4)**
23. Build up Your Faith **(Jude 20)**
24. Call the Poor to Your Feast **(Luke 14:13)**
25. Children, Obey Your Parents **(Ephesians 6:1; Colossians 3:20)**
26. Cleanse the Lepers **(Matthew 10:8)**
27. Cleanse Your Hands, You Sinners **(James 4:8)**
28. Cleave to Good **(Romans 12:9)**
29. Collect Just Dues Only **(Luke 3:13)**
30. Come out from among Them **(II Corinthians 6:17)**
31. Command and Teach These Things **(I Timothy 4:11; 6:2)**

32. Commit the Truth to Faithful Teachers **(II Timothy 2:2)**
33. Confess Your Faults One to Another **(James 5:16)**
34. Count It All Joy When You Are Tempted **(James 1:2)**
35. Cut off Offending Members **(Matthew 5:29–30; 18:8–9)**
36. Deacons Must Be (according to **I Timothy 3:8–12)**
37. Defraud Not **(Mark 10:19)**
38. Desire Spiritual Gifts **(I Corinthians 14:1)**
39. Desire the Milk of the Word **(I Peter 2:2)**
40. Despise Not Prophesyings **(I Thessalonians 5:20)**
41. Destroy None with Non-Essentials **(Romans 14:15; I Corinthians 8:13)**
42. Draw Near to God **(James 4:8)**
43. Eat Your Own Bread in Quietness **(II Thessalonians 3:12)**
44. Earnestly Contend for Faith **(Jude 1:3)**
45. Edify Yourselves with Singing **(Ephesians 5:19)**
46. Edify One Another **(I Thessalonians 5:11)**
47. Enter the Strait (Narrow) Gate **(Matthew 7:13; Luke 13:24)**
48. Examine Yourself as to Faith **(II Corinthians 13:5)**
49. Exercise in Godliness **(I Timothy 4:7–8)**
50. Exhort Servants to Obey **(Titus 2:9–10)**
51. Exhort One Another Daily **(Hebrews 3:13)**
52. Fear Not **(Luke 12:32)**
53. Fight the Good Fight of Faith **(I Timothy 6:12)**

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54. Follow Peace and Holiness **(Hebrews 12:14)**

55. Forbear One Another **(Colossians 3:13)**

56. Forbid Not Children **(Matthew 19:14; Mark 10:14; Luke 18:16)**

57. Forbid Not Tongues **(I Corinthians 14:39)**

58. Forget Not to Share **(Hebrews 13:16)**

59. Forgive 490 Times **(Matthew 18:22)**

60. Forgive **(Matthew 11:25-26; Luke 6:37; Ephesians 4:32; Colossians 3:13)**

61. Fret Not in Servitude **(II Corinthians 7:21)**

62. Gird up Loins of Mind **(I Peter 1:13)**

63. Give Place to Wrath **(Romans 12:19)**

64. Give Your Enemy a Drink of Water **(Romans 12:20)**

65. Give No Occasion to the Adversary **(I Timothy 5:14)**

66. Glorify God in Your Body and Spirit **(II Corinthians 6:20; cp. Romans 12:1–2)**

67. Grieve Not the Holy Spirit **(Ephesians 4:30)**

68. Grow in Grace and Knowledge **(II Peter 3:18)**

69. Grudge Not against Another **(James 5:9)**

70. Harden Not Your Hearts **(Hebrews 3:8–15)**

71. Hate Flesh-Spotted Garments **(Jude 23)**

72. Have No Respect of Persons (Partiality, Prejudice) **(I Timothy 5:21)**

73. Have the Same Love **(Philippians 2:2)**

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74. Have No Fellowship with Works of Darkness **(Ephesians 5:11)**

75. Heal the Sick **(Matthew 10:8; Luke 10:9)**

76. Help Propagate Truth **(III John 8)**

77. Humble Yourselves **(James 4:10; I Peter 5:6)**

78. Husbands, Love Your Wives **(Ephesians 5:25, 28; Colossians 3:19; I Peter 3:7)**

79. Husbands, Be Not Bitter against Your Wives **(Colossians 3:19)**

80. Instruct Rebels in Meekness **(II Timothy 2:25)**

81. Intreat Others according to **I Timothy 5:1–2**

82. Judge Not **(Matthew 7:1; Luke 6:37)**

83. Have Faith before God for Things Not Condemned in Scripture **(Romans 14:22– 23)**

84. Know How to Control Your Body **(I Thessalonians 4:4)**

85. Lay Not up Your Treasures on Earth **(Matthew 6:19)**

86. Lay up Your Treasures in Heaven **(Matthew 6:20; Luke 12:33–34)**

87. Lay Hold on Eternal Life **(I Timothy 6:12)**

88. Leave Your Parents and Cleave to Your Wife **(Matthew 19:5; Mark 10:7; Ephesians 5:31)**

89. Lend, Hoping for Nothing Back **(Luke 6:35)**

90. Lie Not **(Colossians 3:9)**

91. Lift up Hands That Hang Down **(Hebrews 12:12)**

92. Look Not Everyone on Your Own Things Only **(Philippians 2:4)**

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93. Look Diligently Not to Fail of Grace **(Hebrews 12:15)**

94. Look Diligently Lest Any Root of Bitterness Defile **(Hebrews 12:15)**

95. Look Diligently Lest Any Be a Fornicator **(Hebrews 12:16–17)**

96. Look to Yourselves Not to Lose Reward **(II John 8)**

97. Look for Mercy unto Eternal Life **(Jude 21)**

98. Lust Not after Evil Things **(I Corinthians 10:6)**

99. Make a Tree Good or Corrupt **(Matthew 12:33)**

100. Make No Provision for Lusts **(Romans 13:14)**

101. Make Full Proof of Ministry **(II Timothy 4:5)**

102. Make Straight Paths **(Hebrews 12:13)**

103. Mark Troublemakers **(Romans 16:17; Philippians 3:17)**

104. Mark the Unruly **(II Thessalonians 3:14)**

105. Marvel Not If You Are Hated by the World **(I John 3:13)**

106. Masters, Be Good to Servants **(Ephesians 5:9; Colossians 4:1)**

107. Meditate upon Things of **I Timothy 4:15**

108. Mind Not the High Things **(Romans 12:16)**

109. Minister as Good Stewards **(I Peter 4:10)**

110. Mortify Offending Physical Members **(Colossians 3:5; Romans 8:12–13)**

111. Neither Be of Doubtful Mind **(Luke 12:29)**

112. No Man Is to Defraud His Brother **(I Thessalonians 4:6)**

113. Neglect Not Spiritual Gifts **(I Timothy 4:14; cp. II Timothy 1:6)**

114. Obey Your Leaders **(Hebrews 13:17)**

115. Offer the Other Cheek **(Matthew 5:39; Luke 6:29)**

116. Ordain No One in a Hurry **(I Timothy 5:22)**

117. Owe Nothing but Love **(Romans 13:8)**

118. Overcome Evil with Good **(Romans 12:21)**

119. Pass the Time in Fear **(I Peter 1:17)**

120. Pay Your Taxes **(Romans 13:6)**

121. Pay Just Dues **(Romans 13:7)**

122. Praise the Lord **(Romans 15:11)**

123. Preach **(Matthew 10:7, 27; Mark 16:15; II Timothy 4:2)**

124. Present Your Body to God **(Romans 12:1)**

125. Provide Things Honestly **(Romans 12:17)**

126. Provoke Not Your Children to Wrath **(Ephesians 6:4; Colossians 3:21)**

127. Purge out the Old Leaven (Evil Influence) **(I Corinthians 5:7)**

128. Purify Your Hearts of Doubt **(James 4:8)**

129. Put Others in Remembrance of the Essentials **(II Timothy 2:14)**

130. Quench Not the Spirit **(I Thessalonians 5:19)**

131. Raise the Dead **(Matthew 10:8)**

132. Receive (Accept) Weak Brethren **(Romans 14:1)**

133. Receive One Another **(Romans 15:7)**

134. Receive the Word with Meekness **(James 1:21)**

135. Reckon Yourself as Dead to Sin **(Romans 6:11)**

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136. Reckon Yourself as Alive to God **(Romans 6:11)**

137. Recognize the Truth **(I Corinthians 10:15)**

138. Redeem the Time **(Ephesians 5:16; Colossians 4:5)**

139. Reject Heretics **(Titus 3:10)**

140. Refuse to Support Young Widows from Church Funds **(I Timothy 5:11)**

141. Remind People of the Seven Things of **Titus 3:1–2**

142. Render No Evil for Evil **(I Peter 3:9; Romans 12:17)**

143. Repent **(Matthew 3:2; 4:17; Mark 1:15; Acts 2:38; 3:19; Revelation 2:16; 3:19)**

144. Resist Not Evil **(Matthew 5:38–39)**

145. Resist the Devil **(James 4:7; I Peter 5:9)**

146. Restore Backslider in Meekness, Considering Your Own Life **(Galatians 6:1)**

147. Run to Obtain **(I Corinthians 9:24)**

148. Salute None by the Way **(Luke 10:4)**

149. Salute Your Leaders **(Hebrews 13:24)**

150. Sanctify God in Your Heart **(I Peter 3:15)**

151. Save Some with Fear **(Jude 23)**

152. Search the Scriptures **(John 5:39)**

153. Seek Not Eats and Drinks **(Luke 12:29)**

154. Sell to Help the Needy **(Luke 12:33)**

155. Serve the Lord **(Romans 12:1)**

156. Servants, Obey Masters **(Ephesians 6:5–8; Colossians 3:22–25; I Peter 2:18)**

157. Set the Least to Judge **(I Corinthians 6:4)**

158. Set Your Affections Above **(Colossians 3:2)**

159. Shake off the Dust of Your Feet **(Matthew 10:14; Mark 6:11; Luke 9:5; 10:10– 11)**

160. Show Charity to Other Ministers **(Luke 9:49–50)**

161. Show Yourself as a Pattern **(Titus 2:7)**

162. Show Four Things of **Titus 2:7–8**

163. Sin Not **(I Corinthians 15:34)**

164. Sing with Grace in Heart **(Colossians 3:16)**

165. Shun Vain Babblings **(II Timothy 2:16)**

166. Speak and Do Things in View of the Judgment Day **(James 2:12)**

167. Speak Truth **(Ephesians 4:25)**

168. Speak Sound Doctrine **(Titus 2:1)**

169. Speak No Evil of Your Brethren **(James 4:11)**

170. Stablish Your Hearts **(James 5:8)**

171. Strengthen Your Feeble Knees **(Hebrews 12:12)**

172. Strive Together for the Gospel Faith **(Philippians 1:27)**

173. Study to Be Quiet **(I Thessalonians 4:11)**

174. Study (Be Diligent) to Show Yourself Approved **(II Timothy 2:15)**

175. Support the Weak **(I Thessalonians 5:14)**

176. See That No One Renders Evil for Evil **(I Thessalonians 5:14)**

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177. Swear Not **(James 5:12; Matthew 5:33–36)**

178. Tarry One for Another **(I Corinthians 11:33)**

179. Tarry for Power **(Luke 24:49; Acts 1:4–8)**

180. Teach One Another **(Colossians 3:16)**

181. Teach No Other Doctrine Than the Truth **(I Timothy 1:3)**

182. Tell Your Brother His Fault Alone First **(Matthew 18:15–17)**

183. Trust God for Your Needs as You Work **(Matthew 10:9; Luke 9:3; 10:4)**

184. Understand the Will of God **(Ephesians 5:17)**

185. Use Not Your Liberty as an Occasion to Sin **(Galatians 5:13; I Peter 1:16)**

186. Use Hospitality without Grudging **(I Peter 4:9)**

187. Warn the Unruly **(I Thessalonians 5:14)**

188. Watch and Pray **(Matthew 24:42; 25:13; Mark 13:33, 35; 14:38; Luke 21:36; Ephesians 6:18; Colossians 4:2)**

189. Watch in All Things **(II Timothy 4:5; I Corinthians 16:13)**

190. Weep with Others **(Romans 12:15)**

191. Withdraw from Disorderly Brethren **(II Thessalonians 3:6, 14)**

192. Withdraw from Evil People **(I Timothy 6:3–6)**

193. Wives of Deacons Must Be **(See I Timothy 3:11)**

194. Wives, Submit to Your Husbands **(Ephesians 5:22; Colossians 3:18; I Peter 3:1– 6)**

195. Work with Your Own Hands **(I Thessalonians 4:11)**

196. Work, or Do Not Eat **(II Thessalonians 3:10–11)**

197. Work out Your Own Salvation **(Philippians 2:12)**

198. Yield Not Your Members to Sin **(Romans 6:13)**

199. Yield Yourself to God **(Romans 6:13)**

200. Yield Your Members to Righteousness **(Romans 6:13)**

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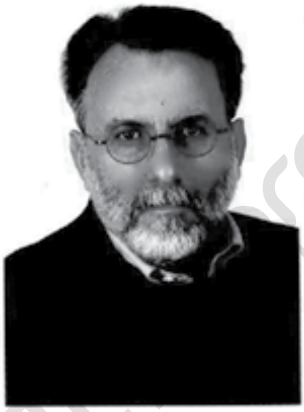

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